

# *the* Instructor

September 1955



# *the Instructor*

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*The Instructor* is the official organ of the Sunday Schools of the Church of Jesus Christ of Latter-day Saints and is devoted to the study of what to teach and how to teach according to the Restored Gospel.



OUR COVER

**C**HILDHOOD is a joyous time of gay imagination, of eager interest in life and all it holds—of footprints, rest, of happy family, red dawns and welcome sun. It seems to make little difference what the year may be or the spot one touches on a map.

A child of God has a right to the joy of living; the right, too, to that inner happiness that is nourished by the wonders of God's Kingdom—the stories of a Baby in a manger, and lambs brought as gifts; of a Man who loved and blessed little children.

We are glad that the downways of the hills, roads and paths of the Southwest are once again friendly to our missionaries, as they were in the days when Jacob Hamblin and his companions rode among the red mesas and the red walls of the mountains, and the blue of the sky. But these we shall have to leave to your imagination.

K.S.B.

Photographer Hal Rossini brought us the pictures. We wish cold covers were not so costly. We wanted to show you the richness of the Navaho costume, the colorful dress, the red walls of the mountains, and the blue of the sky. But these we shall have to leave to your imagination.

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For a list of members of the Deseret Sunday School General Board, turn to page 278.

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PRESIDENT DAVID O. MCKAY'S PAGE

# Rising to a Successful and Happy Life

**F**HE first step in rising to a successful and happy life is the realization of the blessing which the Prodigal Son had when he chose to take his portion and follow the downward trail. That is his *free agency*, the power of choice given to every individual by the Creator.

One scientist, recognizing it, said that when God gave to the individual the power of choice he conferred upon that individual part of his divinity.

Take the story of the Fall. The gift to choose is what we emphasize in this Church. ". . . Nevertheless, thou mayest choose for thyself, for it is given unto thee; . . . for in the day thou eatest thereof thou shalt surely die." (*Moses* 3:17.) So, "Adam fell that men might be; and men are, that they might have joy." (*2 Nephi* 2:25.)

You and I have that divine principle within us, and here you may determine that the forces operating in the world today, Communism particularly, are perils denying the right of individuals to choose. Individual freedom is denied by the Communists, and they will fail. They will flourish for a time, but they will never succeed because the Russian people themselves have that divine gift of free agency.

*"Know this, that every soul is free  
To choose his life and what he'll be,  
For this eternal truth is given  
That God will force no man to heav'n.  
He'll call, persuade, direct aright,  
And bless with wisdom, love and light,  
In nameless ways be good and kind,  
But never force the human mind.  
Freedom and reason make us men;  
Take these away, what are we then?  
Mere animals, and just as well  
The beasts may think of heav'n or hell."*

—W. C. Gregg.

Judgment in using your free agency is the first step toward the spiritual objective.

## Recognition of Spirit

A second step upward is the consciousness that man is a spirit, the offspring of Deity. That is a sermon in itself, but it is beautiful, and each one of us at some time or other has sensed that there is something within which rises above the natural self. I think that consciousness, which comes to each one and drives him to his knees to ask for help, is one evidence — not absolute — but is one evidence of the divinity within us.

And how this can be emphasized when you are teaching literature!

*"Our birth is but a sleep and a forgetting;  
The soul that rises with us, our life's Star,  
Hath had elsewhere its setting  
And cometh from afar;  
Not in entire forgetfulness,  
And not in utter nakedness,  
But trailing clouds of glory do we come  
From God, who is our home.  
Heaven lies about us in our infancy!"*

In his "Ode on Intimations of Immortality" that great poet, Wordsworth, touched, through inspiration, one of the great principles of life.

So I name a consciousness that man is divine as the second step, sensing that you are not going to pollute that spirit, stain it by groveling with the physical. Any animal can have the pleasure of appetite. Any beast can enjoy the pleasure of passion, perpetuation. If you pause to think, you will know that there is nothing worthy of pride in indulging in gambling, drinking, prostitution. Any beast of the field can enjoy those pleasures.

## Self-Mastery

The third step into that realm of spirituality is self-mastery. Oh, what a glorious principle if applied in society, in our Church! Mastery in the home, in your language. If something goes wrong, how foolish, how ungentlemanly, how undignified to get angry, to utter profane words: how easy to find fault with a wife who happens to do something which displeases you! How much better if you refrain from saying that which comes to your mind and thus avoid making a wound for a lifetime.

How much better or stronger is that boy who refrains from condemning his father, who masters his appetite, his passion, his anger in the home. What a great principle is self-control! If we could apply it throughout the nations today, we could have peace among men. We could at least lessen the tension.

That great poetess, Ella Wheeler Wilcox, said:

*"It is easy enough to be virtuous,"*  
(the author used "prudent," but I  
am going to use the word, "virtuous")  
*When nothing tempts you to stray,  
When without or within no voice of sin  
Is luring your soul away.  
But it's only a negative virtue  
Until it is tried by fire:  
And the life that is worth the honor  
of earth  
Is the life that resists desire."*

## Aspiration

The fourth step I name is *Aspiration*, or an ardent desire not to be content to remain where you are, but to rise and see the glories of the world around you — as the scientist, the philanthropist, or just merely the nature lover — aspiring to know more of this glorious world, and it is glorious.

Tennyson understood it when he took that little flower from the crannied wall and said:

*"Flower in the crannied wall,  
I pluck you out of the crannies,  
Hold you here, root and all, in my hand,  
Little flower — but if I could understand  
What you are, root and all, and all in all,  
I should know what God and man is."*

Have you ever read Helen Keller's comment on a girl who had just taken a walk in the woods, who in answer to Helen's question, "What did you observe?" replied, "Nothing in particular."

"How is it possible," Helen asked herself, "to walk for an hour through the woods and see nothing worthy of note? I, who cannot see, find hundreds of things to interest me through mere touch. I feel the delicate symmetry of a leaf. I pass my hands lovingly about the smooth skin of a silver birch, or the rough shaggy bark of a pine. In the spring I touch the branches of trees hopefully in search of a bud, the first sign of awakening Nature after her winter's sleep. Occasionally, if I am very fortunate, I place my hand gently on a small tree and feel the happy quiver of a bird in full song."

"At times my heart cries out with longing to see all these things with physical eyes, but if I can get so much pleasure from mere touch, how much more beauty must be revealed by sight. And I have imagined what I should most like to see if I were granted the use of my eyes — even for just three days!" And then she tells what she would like to see if she could have her sight just for three days. Read it some day, and you will know what I mean by aspiration, to rise in

intelligence, to rise in knowledge, to expend your power to see "tongues in trees, books in the running brooks, sermons in stones, and good in everything." (Shakespeare.)

## Service

Finally, the top round in the realm of spirituality is service as opposed to selfishness in the animal world. In the book, *The Idea of God*, the author says:

"What was the secret of Christianity? The new interpretation of life by which it conquered the world? The answer is in a sense commonplace. And here it is: It was the lesson of self-sacrifice of life for others, precisely through which, nevertheless, the fullest and innermost realization of the self was to be attained. In the Pauline phrase, 'dying to live.' In the words of Jesus, 'losing one's life to find it.' This conception of the meaning of life embodied in the figure of one who spoke of himself as being among men as one of the servants, one who served — this was the victory which overcame the world."

One man puts it in these words:

*"Supposing today were your last day on earth,  
The last mile of the journey you've tread;  
After all of your struggles, how much are you  
worth,  
How much can you take home to God?  
Don't count as possessions your silver and gold,  
Tomorrow you leave these behind,  
And all that is yours to have and to hold  
Is the service you've given mankind."*

Character is what we shall take back to God. Character and service, through obedience to the Restored Gospel of Jesus Christ, will be the possessions that we shall take as we walk through the Valley of Death in the presence of our Father in Heaven.

With all my soul I pray that our young people throughout the world, and particularly those in the Church of Jesus Christ, may so live as to enter worthily with character and service into His presence.

## CONFIDENCE IN OUR PRAYERS\*

Geneva Bates

### PRAYER

I knelt to pray when day was done  
And prayed, "O Lord, bless everyone."  
Lift from each saddened heart the pain  
And let the sick be well again;  
And then I woke another day  
And carelessly went on my way.  
The whole day long, I did not try  
To wipe a tear from any eye;  
I did not try to share the load  
Of any brother on the road.  
I did not even go to see  
The sick man just next door to me.

Yet once again when day was done,  
I prayed, "O Lord bless everyone."  
But as I prayed, into my ear  
There came a voice that whispered clear.  
"Pause now, my son, before you pray,  
Whom have you tried to bless today?  
God's sweetest blessings always go

To hands that serve Him here below."  
And then I hid my face and cried,  
"Forgive me, God, I have not tried;  
But let me live another day  
And I will live the way I pray."

—Max B. Skousen.

There is perhaps no greater hindrance to prayer than stinginess toward the poor or our brother in need, as this poem has just indicated. One of the most wonderful statements about successful prayer is found in *I John* 3:22 and it is as follows; "And whatsoever we ask, we receive of Him, because we keep his commandments, and do those things that are pleasing in his sight." In reading the entire third chapter of *I John*, we are told that it is when we love, not in word or in tongue, but in deed and in truth, when we open our hearts toward our brother in need — it is only then we can have confidence toward God in prayer.

\*From a two-and-one-half-minute talk delivered in the South London Branch Sunday School. Sister Bates' father is on the staff of the American Embassy in London.



Some of the dividends that come to the family during Home Night are the growth of talents, mutual respect, business responsibility and culture.\*

THE greatness of America or of any freedom-loving nation has come about very largely because of the greatness of its units—the homes of its people. America will continue to be great so long as its homes radiate love, unselfishness, integrity, loyalty, solidarity, industry, humility and faith in God.

Times have changed since the days of our pioneer forefathers when the home was the provider of nearly everything the family used—articles of clothing, food, fuel and recreation. Today many of the skills of yester-year which were such a binding influence in the homes, providing the different members of the family with essential work to do—carding, spinning, weaving, making clothing—are virtually lost arts. Most families make no pretense of baking bread and very few milk their own cows. The necessary busy work of the past is largely done for the family and out of the home.

We are living in a fast moving and rapidly changing world. Commercialized recreation is beckoning to the members of the family to spend a night, yes, every day and night, out of the home. In our new found freedom, we have time for these things. What a temptation to let them take all of our time! Home chores have almost vanished. Home hobbies have to be deliberately cultivated if they are formed. They no longer spring naturally from the dozen and one skills that were a survival necessity in great-grandfather's day.

#### The Home Is in Danger

This most sacred of all institutions—the home—is in grave danger of being crowded out of its time-honored position as the builder of characters of children, as the creator of a self-dependence and resourcefulness born of necessity and fostered by that very necessity. Time was when the Bible was read in the home

\*Brother and Sister Bernard S. Walker (West Bountiful Ward, Bountiful Stake) are shown as they meet with their children. Joseph Brent is on his mother's lap. Others are: (l. to r.) Bernard, Jr.; Jean Ellen; Helen Jo; Richard; Robert; Wanda Lynne; Kathryn Ann. Brother Walker is a member of the Deseret Sunday School Union General Board.

# Home Night —A Survival Necessity

By General Superintendent

George R. Hill

as an almost nightly practice. Time was when children climbed on daddy's knee for a long bedtime story as mother's knitting needles kept a rhythmic pace with the rocking chair in which she was sitting—the time when Joseph, Moses, Abraham, Joshua, Gideon, Samson, Samuel, David, Esther, Daniel, Jonah, Nephi, Alma, Mary, Jesus, Peter, Paul, Mormon, Moroni, Joseph Smith, Brigham Young and resourceful grandpa became mighty heroes to be dreamed about and emulated. In how many homes is that practice still in vogue?

Within the home we now have television, as alluring as it can be made, yet so demanding of attention of those who watch it that they cannot possibly do anything else while watching it.

Gone is the bedtime story with the heroes of yesterday. In its place is what?

Questionnaires answered by children and youth indicate that they spend from two to as much as ten hours daily watching television. What kind of heroes and what kind of attitudes and memories do children go to bed with from television to relive in their sleep?

While Sunday School manuals and with them the Church Works are hopefully read by children whose Sunday School teachers have provided adequate motivation, and while those parents fortunate enough to be teachers may reflect the ideals to the other members of the family while they are preparing to teach, there is yet no adequate provision and motivation made in most homes to place worthy spiritual ideals in the consciousness of the young.

#### Necessity of Home Night

The necessity of a weekly home night, deliberately planned to give the members of the family wholesome memories and spiritual ideals not only for that night but for the rest of the week, becomes, therefore, the more apparent.

Sensing this growing need, President Joseph F.

Smith as General Superintendent of the Deseret Sunday School Union, and his two assistant superintendents, David O. McKay and Stephen L Richards, almost 50 years ago espoused the cause of home-night. Through the pages of *The Juvenile Instructor* and the parents' class of the Sunday School, they gave many suggestions that could be incorporated into the home-night program.

The *Instructor* in all the years since has carried timely articles and activities that could be incorporated into a home-night program.

The Sunday School cannot possibly fill its assignment of teaching the Gospel to all of the membership of the Church without the co-operation of the homes in the Church. "Train up a child in the way he should go and when he is old he will not depart from it" is a teaching of the wise Solomon that is basic.

Elsewhere in this issue of *The Instructor* is a suggested program for the first Sunday night in December

built around the idea of developing a better understanding of the real spirit of Christmas. The suggestion is made that every family in the Church attempt as far as possible to prepare this program as a home-night program.

This we highly commend.

We also commend the practice of certain families on home-night of bringing in for review the different Sunday School lessons. Particularly might children give 2½-minute talks which every Sunday School class should foster as a part of their class exercises. This and the reading of the scriptures pertinent to the lesson and the memorization of sacrament gems and of pertinent scriptures published monthly by *The Instructor*, topped off by a good religious story from mother or dad, would so fill the child's mind with golden spiritual memories as to color his dreams and his future actions. In that way can the ideals and traditions of the nation be preserved.

## HOME NIGHT

By Dorothy E. O'Neil

ATTER-DAY SAINTS have been encouraged, counseled, and admonished for years by the First Presidency to have a weekly Home Night. Recognizing the home as the fundamental unit of society, and that modern social trends tend to tear down and minimize home life, our leaders wisely remind us that family relationships are sacred and eternal, and should be guarded, preserved and strengthened in every possible way. Wherever the church is found throughout the world, inspiring, delightful and entertaining home evenings are held, knitting family ties tightly with love and unity.

Keeping home evenings interesting and varied is a challenge to one's originality and talents. Music

—in song, by instrument, and with recordings—is always a rewarding subject. Many types of games are particularly interesting for younger family members. Homemade games and "quizzes" are doubly good, for as much pleasure comes from "inventing" them as in playing them. Reading from poetry, scriptures, plays, and biographies is educational. An occasional night out together at the theatre or an especially good movie produces a wonderful feeling of family oneness. Nothing means more to children than to have just a quiet simple evening of conversation, with Mother and Dad relaxedly giving of their time and wisdom without the interference of life's daily problems and cares. The im-

portant thing is that all participate and help with the planning which aids personality growth and increases the spirit of co-operation in the home. Competitive games should be kept at a minimum, thus discouraging jealousy, encouraging instead the development of each individual's talents.

Home Night insures "re-creation," not "wreck-reation," remembering that "a family who plays together, stays together." Blessings in increased love and understanding in the home, safeguarding eternal relationships, await all who heed the counsel of our leaders and hold Home Night every week.

\*Reprinted from April, 1955, *Millennial Star*.

## Meet Your New General Board Member

By Harold Lundstrom

IF you want to find Catherine Bowles in a hurry, then there are about four places to look; she's sure to be in one of them. In daylight hours, try the campus; at night, go down to the Manavu Ward, Provo Stake, meetinghouse. If she isn't in one of these two places—and it'll be a rare thing if she isn't—then try her home front room, easy chair at left. There she'll be busy with her fancy handwork—crocheting, dressmaking, kitting—or maybe just reading, which is another hobby. Failing all these places, then she's a cinch to be found, if

there is a play anywhere near, on the aisle seat, second row, center.

Sister Bowles is a librarian at the Maeser School in Provo, Utah. But the school day doesn't end for her when the little folk march out at three o'clock. For the past three years she has also been president of the Utah Association for Childhood Education. Previous to this honor and responsibility she was president of the Elementary Section of the Utah Education Association. Five years ago, Catherine spent a year in Washington, D. C., on a fellowship from the Association for Childhood Education International.

Church work has not been neglected, either by the new General

Board member. She served a mission in the Eastern States Mission from 1944 to 1945. She has also taught Sunday School, Primary, and MIA classes in a dozen wards in the Juab, South Sanpete, and Provo Stakes.

A daughter of the late William Alvin Bowles and Catherine Bailey Bowles of Nephi, Utah, Sister Bowles was graduated from Juab High School in Nephi and granted a B.S. degree from Brigham Young University in 1940 and an M.E. degree in 1953. For her new assignment as a member of the Sunday School General Board, she will be on the Junior Sunday School Committee.

# TEACH WELL THE GOSPEL

## to the Youth of Zion\*

*By President Stephen L Richards, of the First Presidency*

I am sure that everyone of the officers and teachers of the Sunday School have a resolution, deep-seated in their hearts to exercise and wield the influence that a great personality, with a great love, can exercise.

I have a warm spot in my heart for the Sunday School organization. As I look back over the years, I think perhaps nothing else has been more potent in bringing to me the opportunities of life which I have enjoyed. In the first place, I met in Sunday School the young lady who

Presidency. So it gave me an intimate association that I could not otherwise have had with these great men; and perhaps one of the foremost of all the things that it brought to me was the opportunity for an intimate acquaintance with our present President of the Church. He had been called to the Board a short while before. I came to have a very great admiration for him right from the beginning, and I shall never cease to be grateful for the close, personal friendship there established. I owe much of all the best that has

what brings divine wisdom. Truth was defined for us this afternoon, and I always honor that definition. Truth is the knowledge of things as they were, as they are and as they are to be. To acquire that knowledge is to give to men and women a power, comprehension and aspiration that nothing else can do for them. And you have that assignment: to give that knowledge to youth, to equip them with it for the perfection of their own lives, and to enable them to become effective servants in the great work of the kingdom.

Yours is the organization to make missionaries for the Church of Christ, to spread the Gospel, to fulfil the commandments. Yours is the organization, perhaps more than any other, to fortify the youth to become the leaders in the Church and to equip them with knowledge and testimony, conviction and resolution, and the greatness of soul that is to be worthy of the Holy Spirit which is the crowning glory of one who acquires divine knowledge.

You have a great obligation today. I will merely mention it. It is a matter of the greatest concern to the Presidency of the Church and to the General Authorities to note the large number of young people marrying outside the Church and outside the temple. I doubt that there is anything that gives more cause for regret and alarm. I have always felt that whenever a young man or a young woman of the Church fails to avail himself or herself of the high privilege of marriage for eternity in the temples of God, he or she has not understood. There has never been brought home to him or her the transcendently beautiful eternal blessings involved in the sacred ceremony.

So, I believe that we may rightfully take to ourselves as parents and as teachers the responsibility for this great loss to the Church and



Young people of the Church, such as this Sunday School class of the Campus Branch, East Provo Stake, are the responsibility of Sunday School officers and teachers.

became my wife. She moved into the ward where I was the secretary of the Sunday School. After a period of rather desperate effort, I succeeded in getting her to yield. So that's the first great blessing that came.

It is just 50 years ago this coming year that I became a member of the Sunday School General Board. That brought to me, of course, some rare privileges. At the time that I came onto the Board, nearly all of the Twelve Apostles were members of the Board as well as all of the First

come to me in this life to that association.

Then over the years, I had the great and high privilege of seeing this organization grow into one of the great agencies of the Church. I know of scarcely any organization in the Church which has a more important assignment, which carries a greater responsibility, than does this mighty organization in carrying forward the building up of the kingdom of our Father.

I do not see how anything can be more important than the teaching of truth. Knowledge of the truth is

\*From an address at a recent Sunday School conference in the Salt Lake Tabernacle.

to the family life of God's children. I trust, my brethren and sisters, that you who wield an influence with these young folk will strive to the utmost to teach them the marvelous blessings that are obtainable by preparing themselves for and coming to the house of the Lord for their marriage.

I thought this morning as I heard that superlative address of President McKay, in which he showed so clearly the place of the home as a foundation for peace and for all the blessings that most good men and women aspire to, that if our teachers would only co-operate with the homes in bringing upon the youth an influence which would lead them to understand the great and beautiful blessings which are available — not only in the land of liberty, but in the homes of purity and righteousness as a foundation for the world

movement of peace — we should accomplish a great thing.

And so, I would suggest to you, to all of the workers in the Sunday School, that they strive in every way possible to build up homes that shall be homes of peace which are the foundation for the peace of the world.

I would be remiss if I did not say in behalf of President McKay and President Clark that the First Presidency appreciates the great service rendered to the Church of God by the General Superintendent of the Sunday Schools and the General Board and all the stake boards and those who teach the youth in the Sunday Schools of the Church. We cannot conceive of the work going forward without you.

May the Lord bless you and magnify you in your knowledge, in your influence, in your powers of persuasion to bring the youth, in par-

ticular, and all who attend this great institution to a realization that the blessings of God are available to all who will live for them.

The one thing that the world does not fully understand is that the world could have all the blessings the best people desire if all would live for them, because the Lord has said: "I, the Lord, am bound when ye do what I say; . . ." (Doctrine and Covenants 82:10.)

I pray the blessings of the Lord upon all. I am grateful for those who have entertained us, and enlightened us and instructed us this evening, and I predict for this great organization a future which will go beyond our present ability to estimate — a future which will bring the approbation of our Father in heaven whom we serve. May His peace and His blessings be with you, I pray humbly, in the name of Jesus Christ, Amen.

## What the Latter-day Saint Sunday School Has Done For Me

By Dr. Franklin S. Harris

ALL the days of my life have been enriched by weekly attendance at Sunday School. When I was a small child, before I was able to understand anything about the teachings of the class, I was delighted to attend because of the opportunity it afforded to be with other children and to join with them in the songs and games and to listen to the little stories about Jesus and other religious characters.

When I became a young boy, I had more interest in the actual lessons; and by the time I was grown the religious teachings had become part of me. As an adult I have found the Sunday School lessons to be veritable gold mines of material covering almost every phase of living. While religious themes predominate, other topics of interest are interspersed so that out of the lessons practically every interest in life is covered.

When I was only a boy I was given the opportunity of teaching other younger people. This afforded the experience of knowing things more thoroughly than could be learned as a student. During the years, the privilege of teaching in almost every department has been prized. I think I can say that some of the most satisfying experiences of life have come to me while teaching a Sunday School class.

Even in far-away countries when only a few of the members of the Church were present or when the number was large, the organization of a Sunday School was one of the most useful devices for carrying on our spiritual activities.

The Sunday School is so flexible in its program that it makes possible most interesting sessions and at the same time, it preserves the highest spiritual activities that are so satisfying when a person is away from home. Thus the Sunday Schools of the Latter-day Saints are more than mere places of instruction in our religion; they are sanctuaries of living at its best.

Fine associations, knowledge of scriptures and Church history, moral guidance, and brotherhood are values derived from Sunday School activity.



### ABOUT THE AUTHOR

BORN in Benjamin, Utah, in 1884, Dr. Franklin Stewart Harris, son of Dennison Emer and Eunice Polly Stewart Harris, is one of Utah's well-known educators.

A representative of Mormonism, Harris was one of the Three Witnesses to the Book of Mormon. Brother Harris has been president of the Utah State Agricultural College and the Brigham Young University, where he received honorary degrees. He holds a Ph.D. in Soils, which he obtained in 1917 from Cornell University. He served as a scientist at the U.S. Bureau of Reclamation, director of agricultural engineering, and director of the State Agricultural Experiment Station. Included among his writings are six books and hundreds of scientific articles and bulletins.

Dr. Harris represented the United States as chairman of the Agricultural Section of the Pan-Pacific Exposition held in San Francisco in 1915. In 1926 he was selected to head a commission to investigate the settlement of a Jewish Colony in the Biro-Bidjan region of Russia and in 1939 went to Iran where he acted as adviser to the Shah. He accepted a position with the International Agricultural Mission to the Middle East and chairman of the United Nations Food and Agricultural Mission to Greece. He became President-emeritus from the U.S. Bureau in 1952 and again went to Iran where he was Chief of the Mission on Technical Collaboration, and now serves the United States and Iran. Here, he set up the "Point Four" program.

Long active in Church work, he has been a Sunday School teacher and for 23 years a member of the General Board of the Young Men's Mutual Improvement Association.

He is married to Frankie Estelle Spilsbury, and they are the parents of six grown children, all graduates of the BYU.



*These informative pamphlets are a boon to all who need to understand children.*

### Each Is Different

*Enjoy Your Child.* For ages 1, 2, and 3. By James L. Hymes, Jr. Published by Public Affairs Committee, Inc. 22 E. 38th St., N.Y. 16, N.Y. Pamphlet Number 141. Price 25 cents.

M R. HYMES, author of this stimulating and helpful pamphlet, is professor of education at George Peabody College for Teachers, Nashville, Tennessee. He offers some interesting information about these 1-, 2-, and 3-year-olds. Mr. Hymes believes they do not bruise easily. He writes: "They are made of rubber and steel."

This is an age of tremendous growth, says the author, both inside and out. Each child is different. He may be "thinner, taller, shorter, or fatter." He responds differently. He may be more sensitive, more stubborn, or more co-operative. He is a unique personality. No set of rules covers his complex nature. It is at this age that parents and teachers should strive to help the child become an independent individual.

The author suggests three goals that may help in the discipline and training of this age group. He further says that no one technique works all the time.

*Goal number one: Independence.* Independence is the feeling of adequacy; a testing of power, of being capable of doing a task by himself unassisted. Great patience is needed by parents and teachers who

supervise children of this age. These tots are slow. It is difficult for them to concentrate too long on one thing. It is easier and less trouble to do the task for him. The best way is to allow plenty of time and let him try his wings and do what he can himself.

"Do not invite questions. Be direct and to the point as: 'It is time to put the books away. It is time to put on our wraps. Our arms are folded now.' Do not talk too much. Fewer words bring less contention and better response.

*Goal number two: Security.* "Security is basic to real independence, to real maturity, to being really grown up. Love, attention, interest, praise, comfort, assurance, none of these slow down the growth process. In fact, they smooth the way and make growth easy."

One very important factor in dealing with children is being consistent. Do not waver back and forth. Decide in your mind what is right and hold to your decision. "Guard against the No's — Mustn'ts — and Don'ts. It builds up the feeling, everything I do is wrong. Instead, turn his attention to something he can do." Be positive instead of negative in your approach.

*Goal number three: Looking ahead.* A child learns by doing. The chance for association with other children, participation in activities of music and stories will bring about happy, healthy growth. Remember, the successful teacher does

# Use a Positive Approach

By Minnie E. Anderson

not work alone. There are good books on child behavior and training. There are articles on childhood problems in many newspapers and magazines. Three national organizations can give you advice: The Association of University Women, Washington D. C.; The Association for Childhood Education, Washington D. C.; The National Association for Nursery Education, Roosevelt College, Chicago, Ill.; and your own state department of education may also have help to offer you. \* \* \*

### Play Is Their Work

*Three to Six.* By James L. Hymes, Jr. Published by Public Affairs Committee, Inc. Pamphlet Number 163. Price 25 cents.

THREE TO SIX is an age when all interests are physical in nature. "Their whole existence is bound up in physical activities. Every muscle and fibre of their being is charged with energy." They want to run, to talk, and to laugh, and they must have another child to share these activities with them. Life to them at this age is a continuous round of play. Play is their work. A teacher must know about a child's hobbies, his pets, his fears, what he does and doesn't like about his home life.

Children this age need encouragement. "Words are not always enough." What you do and how you do it makes a deeper impression upon them. Your actions must give reassurance. They must feel your love.

(Concluded on page 265.)

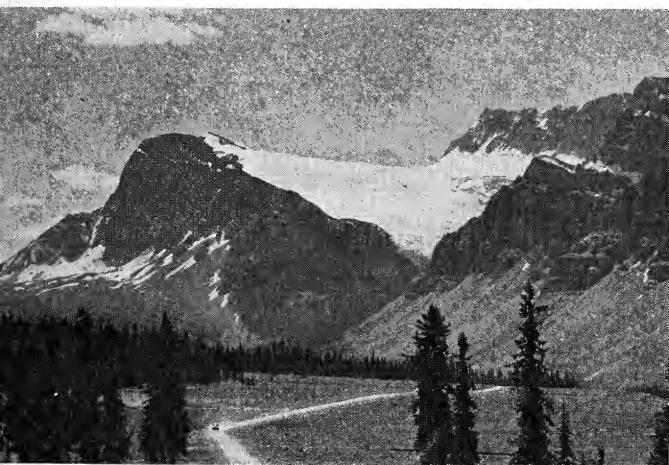


Photo courtesy Canadian Pacific Railway.

*The Columbia Icefields of Alberta illustrate the frigid winter weather braved by members of the Sunday School in the Edmonton First Branch.*

TINY Karren Hudson, ten-month-old citizen of Edmonton, Alberta, Canada, "helps" her father, Blaine L. Hudson, prepare his Sunday School lesson. "I often tend her on my knee while I prepare my lesson," he says. "It makes preparation a bit longer, but much more enjoyable."

"I usually try out new ideas or methods of teaching on my wife, Viola," tall, slender Blaine Hudson adds. "She is herself a teacher (in the Junior Sunday School) so she often gives me helpful advice to use in my Gospel Message class. Of my classroom technique she tells me I speak too much and too quickly."

Most Canadians speak rapidly, and since Elder Hudson keeps his students busy with class assignments, it is doubtful that they notice his radio-announcer-like staccato.

This brown-haired, 26-year-old teacher is a member of the Edmonton 1st Branch and lives only three blocks from the meetinghouse. Many of his class members come by bus or auto from the main part of the city, north of the Saskatchewan River. They come by way of either the High Level Bridge, which spans the whole river valley, or the Low Level Bridge, which crosses the

river bed at the bottom of the valley.

Provincial capital of Alberta, and an important air stop on the route to the Orient, Edmonton is a family city, albeit a city which impresses the visitor with its air of pioneer excitement. Though it is nearly 400 miles north of the United States border, this trapper-founded metropolis is the southern terminal of the famed Alaskan Highway. Even in winter there are hardy folk who buy supplies in Edmonton and set out for White Horse, Dawson or Anchorage. The booming oil industry and several big uranium strikes in central and northern Alberta give Edmonton much of its modern frontier atmosphere.

Blaine's students usually turn out 50 or 60 strong throughout the year, even though the temperatures sometimes drop to 30° or 40° below zero.

Blaine and about two dozen seminary students meet at the chapel each school morning for a seminary lesson on the life of Christ. "Although both my Sunday School and seminary classes are on the life of the Savior," he says, "they are approached from different viewpoints. However, I still find that my preparation overlaps, and what I arrange

# HE TEACHES AT 40° BELOW!

*By Virginia Baker*

for one group will often be included in the lesson for the other. This is very helpful since I must literally make every minute count. I am attending the University of Alberta, studying for a Bachelor of Commerce degree, and work part time as a salesman in a shoe store. I also play the saxophone, and my wife and I both sing in the choir."

Elder Hudson humbly points out that teaching has "made me aware of the importance of harmony in the home. It is at home that lessons are prepared, and if the Spirit of the Lord does not dwell in the home, then that Spirit cannot be a guide in lesson preparation."

Student assignments in advance, panel discussions and questions passed out to particular people at the beginning of the class period are all methods of making Blaine's class *pupil-centered* and not teacher-centered.

The class was formerly taught by Elder Hugh B. Brown, now an assistant to the Council of the Twelve, and through local tradition that dates back ten years or more, the



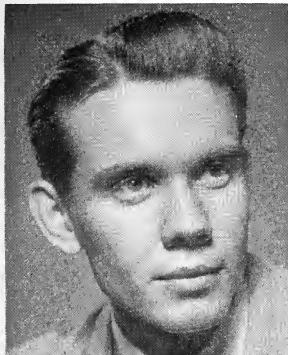
*The branch Sunday School meets in this attractive four-year-old meetinghouse, warm with enthusiasm.*

class is responsible for the sacrament meeting program the second Sunday of each month. The class presidency takes charge, with help from the teacher, and class members give the talks and musical numbers.

Elder Hudson's parents and grandparents were members of the Church, and he served as a missionary in South Africa. His older brother filled a mission to Australia. His younger brother is now in the California Mission, and his parents are stake missionaries in Raymond, Alberta.

While still living in Claresholm, about halfway between Edmonton and Raymond, Elder Hudson taught the Gospel Message class for three years and also taught the Advanced Seniors at another time. In Edmonton he taught the Senior Aaronic Priesthood class and served in the priesthood presidency at the University of Alberta Institute of Religion.

During all these years his gray-green eyes have been quick to spot



Besides attending college and working, Blaine L. Hudson manages to do a first-rate job of teaching.

interesting stories and quotations which are a help in teaching. From his backlog of experience, he has come to the conclusion that short stories and thought-provoking quotations, along with chalkboard illustrations, do much to maintain class interest. Usually he guides the discussion in class, drawing from the students the thoughts he has planned to put on the board. Then, as a thought is expressed by the class, he clinches it by chalking it on the board.

The Church is growing fast in Western Canada, in a great measure because of faithful, able Latter-day Saints like Blaine L. Hudson.

#### USE A POSITIVE APPROACH (Concluded from page 263.)

During this age great physiological changes are taking place. "It is an age of supreme struggles within in self control."

When the three to sixes attend Sunday School they learn about another world. They see other children and notice how they behave and what they wear. They learn to sing, to pray, and to sit quietly. A teacher must expect to provide activities to keep them busy; "work with them instead of against them."

The best success in teaching is accomplished behind the scenes. Plans are made early. Pictures, stories, and necessary equipment are assembled and details of procedure worked out. The teacher, relaxed and smiling, gives understanding and approval.

\* \* \*

#### Understand Present Generation

*Keeping up with Teen-Agers.* By Evelyn Millis Duvall. Published by Public Affairs Committee, Inc. Pamphlet Number 127. Price 25 cents.

"Grandma may have been quite a girl in the gay nineties. Mother weathered the first World War and was part of the 'flapper' age that followed. Yet both mother and grandmother often find it hard to be in harmony with the pace being set by the young people today."

Times do change rapidly. Environment, school activities, and living conditions are completely changed from one generation to another. This affects the attitudes, behavior, and the lives of the people "who live through them."

Teachers should try to understand the opportunities and problems of the present generation. Young folk are naturally daring. They like to impress their associates with their courage. They enjoy new experiences. Their whole world centers in having fun. They must be continuously doing things that please them. "They haven't yet learned the lessons which come from failures."

Modern life gives more freedom to teen-agers and less real responsibilities. The automobile takes them to many places and is responsible for later hours out at night. They have more money to spend. The school, the auxiliary organizations of the Church, and civic clubs all plan activities for youth. This leaves little time for home life when father, mother, and

the teen-ager may sit down, unhurried, and grow better acquainted.

So the Sunday School teacher and parent must work together to understand the present problems of youth and give him the support, love, spiritual training, and character building education necessary to turn out a well balanced, strong individual who has a deep abiding faith in God.

These pamphlets are a part of 25 pamphlets published by Public Affairs Committee, Inc., 22 East 38th Street, New York, 16, N.Y. They will be helpful for both Junior and Senior Sunday School teachers in understanding age characteristics. The following is a complete list of these informative brochures, and the pamphlet numbers, which may be obtained at the above address for 25 cents each:

1. *Enjoy Your Child*—Ages 1, 2, and 3, No. 141.
2. *Three to Six—Your Child Starts to School*, No. 163.
3. *Understand Your Child*—From 6 to 12, No. 144.
4. *How to Teach Your Child About Work*, No. 216.
5. *Making the Grade as Dad*, No. 157.
6. *How to Discipline Your Children*, No. 154.
7. *Comics, TV, Radio, Movies—What Do They Offer Children?* No. 148.
8. *Having a Baby*, No. 178.
9. *So You Want to Adopt a Baby*, No. 173.
10. *How to Tell Your Child About Sex*, No. 149.
11. *New Hope for the Retarded Child*, No. 210.
12. *Mental Health is a Family Affair*, No. 155.
13. *When Mental Illness Strikes Your Family*, No. 172.
14. *Keeping up with Teen-Agers*, No. 127.
15. *So You Think It's Love*, No. 161.
16. *If I Marry Outside My Religion*, No. 204.
17. *Building Your Marriage*, No. 113.
18. *Why Some Women Stay Single*, No. 177.
19. *Democracy Begins at Home*, No. 192.
20. *Saving Your Marriage*, No. 213.
21. *Working Wives and Mothers*, No. 188.
22. *Broken Homes*, No. 135.
23. *Stepmothers Can Be Nice*, No. 198.
24. *How To Be a Good Mother-in-law and Grandmother*, No. 174.
25. *When Parents Grow Old*, No. 208.

My horse was very lame, and my head did ache exceedingly. Now what occurred I here avow is truth — let each man account for it as he will. Suddenly I thought, "Can not God heal man or beast as He will?" Immediately my weariness and headache passed; and my horse was no longer lame.

—John Wesley's Journal.

**God gave commandments "Proving to the world  
that the Holy Scriptures are true, and that God  
does inspire men and call them to his holy  
work . . ."**

# The Ninth Article of

BY ELDER HENRY D. MOYLE  
of the Council of the Twelve

**"*W*e believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God."**

"Behold, great and marvelous are the works of the Lord. How unsearchable are the depths of the mysteries of him; and it is impossible that man should find out all his ways. And no man knoweth of his ways save it be revealed unto him; wherefore, brethren, despise not the revelations of God." (*Jacob 4:8.*)

It is the privilege of the priesthood to commune with the heavens, to know the will of God with reference to his children here on the earth, to receive revelation from God for the guidance and direction of mankind here in mortality. "Surely the Lord will do nothing, but he revealeth his secret unto his servants the prophets." (*Amos 3:7.*)

And next, from modern day revelation we quote: "And whatsoever they [the priesthood] shall speak when moved upon by the Holy Ghost shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of God unto salvation." (*Doctrine and Covenants 68:4.*)

". . . Nevertheless, in spite of abundant and most explicit testimony of scripture, so-called Christian sects of the day are practically a unit in declaring that direct revelation ceased with the apostles or even before their time; that further communication from the heavens is unnecessary; and that to expect such

*Next month's treatise will be "The Tenth Article of Faith" by Elder Marion G. Romney.*

is unscriptural. In assuming this position the discordant sects of the day are but following the path that was trodden by unbelievers in earlier times. The recreant Jews rejected the Savior because He came to them with a new revelation. Had they not Moses and the prophets to guide them, and what more could they need? They openly boasted: 'We are Moses' disciples' and added: 'We know that God spake unto Moses: as for this fellow, we know not from whence he is.' (*John 9:28, 29.*)

"The scriptures, far from asserting a cessation of revelation in latter times, expressly declare the restoration and latter-day operation of that gift. John foresaw the bringing anew of the Gospel in the last days through angelic ministration; and having seen in vision what was then future, he voiced the prediction in the past tense as though already accomplished: And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."<sup>1</sup> (*Talmage, James E., Articles of Faith*, page 308.)

The proclamation of this doctrine of revelation to the world is a restatement of the principle of the Gospel so clearly proclaimed by the Savior. ". . . Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (*Matthew 16:17.*)

The Latter-day Church, like unto the church established by the Savior himself upon the earth in the meridian of time, is built upon the rock of revelation. Revelation is essential to the gaining of salvation and exaltation in the kingdom of our Heavenly Father. "And this is life

eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (*John 17:3.*)

Paul said, in speaking to the Corinthians: ". . . even so the things of God knoweth no man, but the Spirit of God." (*1 Corinthians 2:11.*)

Continuing revelation from God to his children here on earth is an indispensable prerequisite to the accomplishment of our full purpose here in mortality, as revealed by the scriptures. Without it we cannot fulfill our lot among men and thereby gain our exaltation eternally in the presence of God.

One great educator and theologian in the maturity of his life, when he was well past 80, wrote as follows (*Fundamental Christianity*, page 114, Francis L. Patten): "It is true, as has been said by Milton, I think, that we need not find fault with reason since it is all we have wherewithal to judge a revelation, but we have this treasure in earthen vessels. Human reason works under the limitations of a finite mind and shares in the defects of a sinful nature. It has often taken the wrong side in debate and has tried to make the worse appear the better reason. More than once it has been the leader in an insurrection against the government of God. It has often accepted a retainer, prepared the papers and acted as leading counsel in the great cause of man versus his Maker. It has been trammelled by prejudice, blinded by foregone conclusions and dominated by pride. It has misread facts or misapplied the reasoning based upon them. All this goes to show that we need another light than that which reason gives. It can handle categories and make syllogisms but it cannot make history, cannot survey the whole area of being, cannot speak with authoritative confidence on themes which only revelation can unfold. It

<sup>1</sup>*Revelation 14:6.*

# Faith\*

transcends its prerogative when it says a revelation is impossible. It is for reason to take the most modest part of showing us that what we confessedly need, had been given us in the religion which came from God."

This religion teaches us the absolute necessity of continuing revelation.

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

"But I certify you, brethren, that the gospel which was preached of me is not after man.

"For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." (*Galatians* 1:8, 11, 12.)

Revelation is promised to all who obey. On the Day of Pentecost the apostles were asked: "Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." (*Acts* 2:37-39.)

Finally, we have the recent word of the Lord to settle any possible controversy upon this subject of continuing revelation: God gave commandments "Proving to the world that the Holy Scriptures are true, and that God does inspire men and call them to his holy work in this age and generation, as well as in generations of old; Thereby showing that he is the same God yesterday, today, and forever. . ." (Doctrine and Covenants 20:11, 12.)

\*The ninth of a series on the Articles of Faith by members of the First Presidency and Council of the Twelve, written especially for *The Instructor*.



ELDER HENRY D. MOYLE

*Revelation is essential to the gaining of salvation and exaltation in the kingdom of our Heavenly Father.*

#### ABOUT THE AUTHOR

ELDER HENRY D. MOYLE has been a member of the Council of the Twelve since April, 1947. A son of James H. and Alice Dinwoodye Moyle, he was born April 22, 1889 in Salt Lake City. His father was nationally known as Assistant Secretary of the Treasury under Woodrow Wilson, and also for his work as United States Commissioner of Customs during the administration of Franklin D. Roosevelt.

Since the organization of the General Welfare Committee of the Church in 1936, Henry D. Moyle has been its chairman. He has also been a leader in western business circles, serving as president of three oil refining companies and a livestock company. He is a member of the National Petroleum Council and a director of the American Petroleum Institute.

As a young man, Elder Moyle fulfilled a mission to Germany in 1909, after obtaining a mining engineering degree at the University of Utah.

Before returning from Europe, he studied geology at the University of Freiberg. Back in the United States, he studied law at the University of Utah, the University of Chicago, and Harvard. He practiced law until World War I, when he became an army captain and was an instructor in the officers' school at the Presidio in California.

Elder Moyle and his wife, the former Alberta Wright, have four daughters and two sons. During the ten years prior to the organization of the Welfare Committee, he was president of the Cottonwood Stake. He has served on the faculty of the University of Utah Law School for 25 years.

# BUILDING BLOCKS for Enlistment and Teaching

Conducted By Wallace G. Bennett

## Helps Build Spiritual Homes

MEMBERS of Course No. 7, "What it Means to be a Latter-day Saint," in Timp View Ward, Orem (Utah) Stake, are learning the significance of their course title by actual experience. Under the direction of Vanza J. Ekins, their teacher, they are building spiritual homes in the class representative of their character and faith.

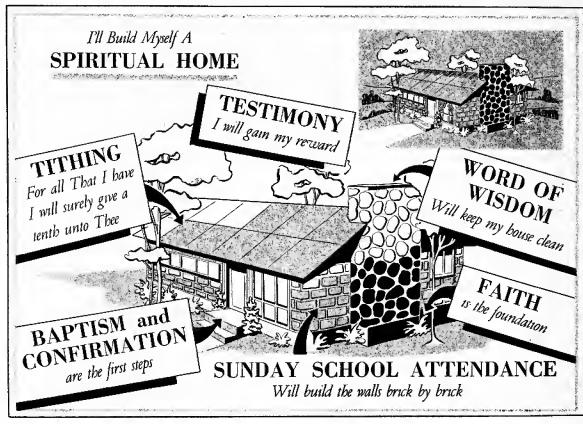
Faith is the foundation and baptism and confirmation the first steps. As they have been taught the meaning of faith, and have been baptized and confirmed, they are able to paint the steps of their house.

"Sunday School attendance will build my house brick by brick." Class members have to be in class to paint their bricks. Sister Ekins may let a child paint his brick if he misses Sunday School for a good reason as long as he makes up the absence by attending a conference or sacrament meeting.

"The Word of Wisdom will keep my house clean." The chimney represents the Word of Wisdom and has 52 bricks. In following the weekly lessons, if the child keeps in mind the lesson and tries to do something about it in his every day living, he can paint a brick in the chimney.

"Tithing—for all that I have I will surely give a tenth unto Thee." The roof is divided into 12 parts, representing the months of the year. Each month the child pays his tithing he can paint in a section. While boys and girls of this age (9 and 10) have not yet formed a habit of paying tithing, they can see their houses cannot be complete without paying tithing. Neither can they enter the kingdom of heaven without being charitable. Paying tithing helps them build their spiritual homes.

The windows and door are very plain. This was done to encourage them to do extra work. They may beautify their houses as they wish. Learning scriptures, the sacrament gem, or other extra work helps them qualify. Some of the girls have cur-



A STUDENT DEVELOPMENT CHART  
*They build it brick by brick.*

tains in the windows while some of the boys have shrubbery around the house, all adding to the beauty.

"Testimony—I will gain my reward." The blue sky and sunlight above the house can only be painted when the rest of the picture is complete. By the end of the year the children who have completed their houses should have obtained at least a good start for a testimony of the Gospel.

Helen R. Kofford, Orem Stake Sunday School board advisor for Course No. 7, believes the chart is outstanding both as a teaching aid and in enlistment work.

## Organizes Work Well

ST. DAVID WARD Sunday School in the Southern Arizona Stake regularly gets over 60% of the ward population of 419 out to Sunday School. The methods by which Stake Superintendent Ernest E. Post describes how this is done are illuminating.

The first factor mentioned is the faithfulness of the officers and teachers to their callings. Alma Goodman, ward superintendent, personally interviews all officers and teachers so that they know what their calling is and what is expected of them. And they measure up.

Superintendent Goodman and his assistants, Esker Mayberry and Glen Merrill, always have "good, constructive council meetings." Out of these meetings comes the planning for the various phases of the Sunday School work.

St. David Sunday School is noted for its friendliness and its reverence. It is an example of how balance can be achieved between these two important items.

St. David Sunday School has very low teacher turnover.

## Sunday School Helps Navahos

NAVAHO people living in Toadlena, N.M., have developed individually as their Sunday School

has grown from the seven, who attended the first meeting in June, 1954, to 66 a year later.

Presently 15 of the children who had been attending Sunday School and Primary were baptized into the Church.

At a Sunday School conference attended by 66 persons, the Lamanite children took part. The chorister was a young Navaho girl. Prayers and talks were also given by the Navahos.

Toadlena Sunday School is in Southwest Indian Mission, with headquarters in Gallup, N. M. Charles E. McGee is Sunday School superintendent. Elder and Sister John F. Carter opened missionary work in Toadlena.

\* \* \*

#### 10,000 Miles a Year

**SUPERINTENDENT** Lester L. Cardon of El Paso (Texas) Stake Sunday Schools travels over 1,100 miles to make one round trip to each of the wards and branches in his stake, not counting the ones in El Paso. He and his assistants, F. Wayne Graham and John R. Williams, with LaVal Graham, stake secretary, make these visits very much worthwhile throughout the state.

In a recent letter, Superintendent Cardon reported: "During the past 30 days we have visited every ward and branch in the stake, meeting with them in their faculty meetings, also jointly with superintendents and bishoprics, first to give them a clear understanding of the rolls and reports, and how to carry out the enlistment work by organizing and marking the rolls properly, then to work diligently on enlistment work. We have also given demonstrations on how to use *The Instructor*, pointing out how valuable it is as a teaching aid, and how necessary it has become.

It has been estimated that Superintendent Cardon travels 10,000 miles a year fulfilling his Sunday School responsibilities.

\* \* \*

#### Letter Helps Enlistment Work

**A**s a means of interesting members of Course No. 15, "Life in Ancient America," Guy L. Merkley sent each member of the class a letter giving a preview of the next lesson at the time he was appointed to be the teacher. The class is in Yalecrest Ward, Bonneville (Utah) Stake.

Members of the superintendency attribute the attendance increase in this class of about one-third to the personal interest Brother Merkley showed in the students from the very beginning, as evidenced by the letter.

Brother Merkley wrote: "The Book of Mormon is a means of fulfilling our faith and of helping us to realize a testimony of Jesus and His plan for us. It is the only scripture that offers its own proof." He then quoted Moroni's promise to those who read the book. "This book is the text for your age group in Sunday School this year. Will you join us in taking advantage of its promise? It is in room No. 9 at the ward."

He then previews the lesson for the following Sunday: "A branch of the Nephite people had fallen into the worst kinds of wickedness. The hero, Abinadi, was a man we may not have felt very comfortable with, but he certainly deserves our respect. He had the tremendous courage to warn the people of the consequences of their wrong-doing. The King, Noah, complained, 'Who is Abinadi, that I and my people should be judged of him, or who is the Lord, that he shall bring upon my people such great afflictions?'

Is it any wonder that inactive students come to see what kind of a teacher Brother Merkley is, and return after the first visit?

\* \* \*

#### Perseverence Pays Off

"**B**Y real enthusiasm and diligent work," Laura Hawkes increased the attendance in Course No. 9, Boise Second Ward, Boise Stake, from 12 to 25, achieving 100% of the course membership.

In describing how Sister Hawkes achieved this goal, Superintendent L. M. Williams of the Boise Second Ward writes, "There were some real problem cases: The usual indifference of parents, the divided home, attending other churches, working on Sunday, sports activity, and even opposition in some of the homes.

"Sister Hawkes did not give up. One month 80 contacts were made to inactive members. Making the rounds and gathering several of the members on Sunday morning became quite common to the Hawkes family. It was indeed a real joy and inspiration in our ward when we announced that 100% of all members were in attendance and no excuses."

#### COMING EVENTS

**September 4, 1955**  
August, 1955, Monthly Report  
Sent to Stake Secretary

**September 18, 1955**  
Sunday School Budget Fund  
Sunday

**September 25, 1955**  
Suitable Date To Begin  
Teacher Training Classes

**September 30 and October 1, 1955**  
Semi-annual General Conference

**October 2, 1955**  
Sunday School Semi-annual Conference

**October 3, 1955**  
September, 1955, Monthly Report Sent to Stake Secretary

**November 6, 1955**  
October, 1955, Monthly Report Sent to Stake Secretary

**November 20, 1955**  
"Bring a Friend" Sunday

If there is a particularly outstanding performance in some phase of Sunday School work being done in your stake, ward or branch, please report it to Brother Bennett, who should be addressed: Wallace G. Bennett, *The Instructor*, 50 North Main Street, Salt Lake City 1, Utah.

**A**ND one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord:

And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength:

And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:

And to love him with all the heart, and with all the understanding, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.

—Mark 12:28-33.

# The Real Spirit of Christmas

(Following is a suggested program for Sunday evening, December 4, 1955. Coming as it does at the beginning of the Christmas month, it gives us a timely opportunity to develop a better understanding of "the real spirit of Christmas." It is planned that on this night throughout the Church this theme be developed not only in the Church service, but in each home following the service. We recommend that on Sunday, November 27, and again on Sunday morning, December 4, all families of your ward be encouraged by the bishopric and Sunday school superintendency to attend the Sunday evening service as family groups and then to hold "family home night" following the service.

With the help of these suggestions, it is hoped that each ward Sunday school superintendency will develop a program suited to the local needs and conditions of his ward, and which will inspire each family in the ward to hold such a family home night and thereby better respond to "The Real Spirit of Christmas.")

Under average circumstances this program might run 90 minutes.

Suggested organ prelude music to choose from (Selected from *Organ Voluntaries*, Alexander Schreiner):

"Adagio from Occasional Oratorio," Handel-Best, p. 14.

"Evensong," Schumann-Schreiner, p. 18.

"Ave Verum," Mozart, p. 54.

"Hymn of Faith," Cluck, p. 58.

SOUND speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

—*Titus 2:8.*

Suggested hymns to choose from:

"There Is Beauty All Around,"  
*Hymns — Church of Jesus Christ of Latter-day Saints*, No. 169.

"Rejoice, The Lord Is King,"  
*Hymns*, No. 151.

"I Heard the Bells on Christmas Day," *Hymns*, No. 219.

"Jesus, The Very Thought of Thee," *Hymns*, No. 148.

"Redeemer of Israel," *Hymns*, No. 195.

"Abide With Me; 'Tis Eventide," *Hymns*, No. 2.

Suggested special numbers to choose from:

"The Beatitudes," by Albert Hay Malotte.

"He Shall Feed His Flock," *The Messiah*, Handel.

"But the Lord Is Mindful of His Own," from *St. Paul*, Mendelssohn.

An appropriate violin or organ solo.

## SUGGESTED PROGRAM

Theme: The Real Spirit of Christmas.

(It is suggested that this program be an actual demonstration of a Family Home Night on the above theme. Members of the Sunday School can be selected to represent a family, or an actual family can be selected to give the demonstration. The program should be introduced as a family home night by the person in charge.)

Opening Hymn: Congregation representing the family.

Invocation: Member of the family.

Musical Selection: From the family.

Reading or Poem: Young member of the family on the theme, "Jesus Loves Me."

Talk: An older member of the family on "It is More Blessed To Give (love) Than to Receive (gifts)."

Musical selection: A member of the family, or the entire family group may wish to sing a song around the piano. The congregation may be asked to sing a song at this point to be made a part of the family group.

Lesson: A member of the family who is a Sunday School teacher might be asked to present a part of his or her Sunday School lesson on the theme, "Love Thy Neighbor As Thyself." This could very well be done by use of flannelboard, slide projector or other visual aid presentation.

Talk: The mother talks to her children on the theme, "Love In Our Home, a Priceless Treasure."

Talk: The father talks to his family on the theme, "Christmas Is More Than Gifts."

(The program might close with the suggestion being made that the girls of the family serve refreshments.)

Closing Hymn: Congregation.

Benediction: Member of the ward superintendency or bishopric.

(It is suggested that, where possible, the setting for this program be like an informal living room with a portable microphone to be used by each member, rather than the pulpit.)

—Committee:  
Newell B. Weight, Chairman,  
Hazel F. Young,  
Henry L. Isaksen,  
Leland E. Anderson.

THIS is the final test of a gentleman: His respect for those who can be of no possible use to him.

—*Fieldcrest Mill Whistle.*

If thine enemy wrong thee, buy each of his children a drum.

—*Chinese Proverb.*

# "Learn Wisdom in Thy Youth...”\*

**Teachers: Here are your assignments for class memorization, correlated with the November lessons.**

## WHAT IT MEANS TO BE A LATTER-DAY SAINT

Course No. 7

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.  
—John 3:16.

## LEADERS OF THE SCRIPTURES

Course No. 9

. . . Learn wisdom in thy youth; yea, learn in thy youth to keep the commandments of God.

—Alma 37:35.

## HISTORY OF THE RESTORED CHURCH

Course No. 11

Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding.

—Proverbs 4:7.

## PRINCIPLES OF THE RESTORED CHURCH AT WORK

Course No. 13

Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day.

—Doctrine and Covenants 4:2.

\*See Course No. 9.

## LIFE IN ANCIENT AMERICA

Course No. 15

For whoso eateth and drinketh my flesh and blood unworthily eateth and drinketh damnation to his soul; . . .

—3 Nephi 18:29.

## Value of Memorization

### WORDS OF GREAT MEN

THE ability to speak in public is one of the outstanding characteristics among Latter-day Saints. It is a great accomplishment and help in developing the human personality. One of the finest aids in public speaking is to be able to quote readily the words of holy and fine men. Therefore, start early in life to store in your memory quotations of great men so that their words may never die.

—Alexander Schreiner,  
Member of the Desert Sunday School Union Board and an organist for the Tabernacle Choir.

## CHRIST'S IDEALS FOR LIVING

Course No. 19

Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection.

—Doctrine and Covenants 130:18.

## SAVIORS ON MOUNT ZION

Course No. 21

God has shown us, in regard to our marital relations, that our wives

are to be sealed to us for time and eternity. By what authority? By the authority of that holy priesthood that administers on the earth and in heaven, and of which Jesus said that whatever they should bind on earth should be bound in heaven, and whatsoever they should loose on earth should be loosed in heaven; and these relationships that exist among us here are calculated to be consummated there, and men and women who understand their true position expect to enjoy each other's society and association there, as much as they do in their own homes here, just the same.

—Pres. John Taylor,  
*"The Gospel Kingdom," page 281.*

## PARENT AND CHILD

Course No. 24

. . . Seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith.

—*Doctrine and Covenants 88:118.*

## TEACHINGS OF THE DOCTRINE AND COVENANTS

Course No. 27

For verily I say unto you, blessed is he that keepeth my commandments, whether in life or in death; and he that is faithful in tribulation, the reward of the same is greater in the kingdom of heaven.

—*Doctrine and Covenants 58:2.*

## A MARVELOUS WORK AND A WONDER

Course No. 29

. . . If thou will be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.

—*Matthew 19:21.*

# We Are Kind to Our Pets

By Ramona W. Cannon



## HE'S WARM NOW

IT would be difficult to find a more appealing child picture than this one of a little boy and his dog. How deep-rooted is the child's love for his pet! How he cherishes it! He cannot bear to have it suffering from the cold and the storm and feels ineffably happy when he has rescued it. He loves cuddling his dog, sharing with him his own warmth, feeling the response of the beating heart and the quivering little body as it settles down to peace and security and comfort in its young master's arms.

Of course, dogs cannot understand the actual words of the strange human tongue, but they quickly and intelligently come to understand voice tones, signs, and associations of certain actions demanded of them by certain words and expressions. And dogs, as well as human beings, feel many unvoiced moods and emotions. We can see that there is wonderful *rappor* between this little boy and his pet; the dog looks so contented and happy.

Most children, indeed, love their pets and want to be kind to them, yet through ignorance they may injure or bring sorrow to these trusting dumb animals.

Do we think puppies are merely being cantankerous when they want to chew up everything in sight? Actually, at about three months and on, for a time, they are like teething babies. They have new teeth coming in and they need to chew to relieve their sore gums, and help the teeth to break through. A legitimate object, like an old inner tube, should be provided and they should be taught to chew on this and to leave dolls, shoes, rugs and the like alone.

In her painting Miss Beigneux has captured a very rare expression on the face of the little boy. The angelic qualities which are a part of our premortal heritage that we bring with us to earth (but which some of us lose with too great rapidity) are still with this child; dreams, ideals, trust, love (for his pet dog in particular). He is experiencing the sense of satisfaction that comes from being in harmony with the good forces of life.

How real and beautiful is the dog! And is there not a sort of correspondence between the eyes of the little creature and those of his master—mutual love and confidence, perhaps? The little boy's hand is particularly well done, eloquently suggesting his feeling of protection and of affection.

Many library books can be helpful to parents and children learning about pets. Two excellent ones on dogs are: *So You're Going to Get a Puppy*, by Col. S. P. Meek, written with great charm and a little humor, and *A Boy and His Dog*, by Stanley Pashko.

(Cut out and paste on back of mounted picture.)

THE pictures for this month in the "Happy Childhood" series are: "He's Warm Now," by Ariane Beigneux, and "Turn Her Gently," by Harry Anderson. These are studies of a little boy and little girl in companionship with children's two great loves — dogs and horses. A child's life is rather incomplete without owning one or the other, and lucky is the person whose young, impressionable years are enriched by the friendship of both.

Two important principles in ideal relationships between child and animal are illustrated in these pictures. One is the love welling from the child's heart, with the resultant sense of responsibility and protection, toward the pet. The other is the need of the child to be taught — to be trained until he has acquired skill in understanding and in handling animals.

## TURN HER GENTLY

IN this picture we see a pony that makes us want to reach out a hand and pet it, a little girl rider intent on learning to handle it, and a wise father instructing her.

Even when a child has a naturally kind heart, he or she must be carefully taught how to take care of animals and how to handle them. Some children would be kind to animals except that they are thoughtless and understanding, not sensing how dumb creatures can suffer, and how important is their responsibility in owning a pet. If a child is both unkind and also ignorant, then pity the poor animal that falls into his clutches!

Children are inclined to endow their pets with human feelings and characteristics, as a rule, and this is a good attitude. It will help to protect them from doing what we sometimes see done to these creatures — taking out their spite and anger against other human beings, or against life in general, on animals that cannot or do not fight back. Yes, pets may become "random targets" on which the whole family will vent their spleen or brutal, neurotic desires for power and self-inflation.

But not this girl with her wise father, who is teaching her the necessity of gentleness in exacting obedience from her pony. If there is kindness in the home, a child is likely to reflect that attitude in his or her attitude toward animal pets. This can be reinforced greatly by parents who teach their children the knowledge and psychology of handling animals so that they are wise and skillful, and understand what they are doing and why.

So many facets of the personality the child will develop are in the keeping of the parents and teachers who instruct children about animals and supervise their care of the pets! Surely this is a task worthy of their best efforts.

A fascinating book on horses is *Horses Are Folks*, by C. W. Anderson. A very interesting historical book on horses is *Come Ride With Me*, by Delia Dolphin.

(Cut out and paste on back of mounted picture)

(Concluded on page 274.)





COURTESY NEW YORK LIFE INSURANCE CO.

*"He's Warm Now"*



*"Turn Her Gently"*

COURTESY NEW YORK LIFE INSURANCE CO.



# Only One Said "Thank You"

By Marie F. Felt



AS Jesus was on his way to Jerusalem one day, he passed through Samaria and Galilee. It was the shortest route to Jerusalem, but was not often traveled by the Jews because of the great dislike that they and the Samaritans usually had for each other.

But Jesus had no such feeling in his heart and on this day he was especially glad that he had come this way for there were both Jews and Samaritans who needed him.

The people who needed Jesus were very ill. Some had leprosy, the most dreadful of all diseases known at that time. No one would allow them to live with them. They could not even stay within the city walls with other people for all the people were afraid that if they did, everyone would get this disease for which they knew no cure. [End of Scene I.] To get them out of the city, the people would throw rocks and stones at them until they were far beyond the city gates. The only place where they were welcome was where other lepers lived, in the caves in the mountains or in abandoned or vacant houses far out from the city. Nor were people allowed to come near them with food, clothing, bedding or anything with which to make their lives more comfortable. Their friends could leave these things where the lepers could find them, if they wished, but the law forbade anyone getting close to a leper or anything that he may have touched.

It was not hard for one to know who had leprosy for there were swellings, "a scab or a bright spot," in the skin. (*Leviticus 13:2*.) The hair turned white and oftentimes the voice of the leper became harsh and unnatural. As the disease became more advanced it slowly ate its way through the tissues (flesh), to the bones and joints and even to the marrow (the soft, fatty substance in the interior or cavity of the bones), rotting the whole body a little at a time. Sometimes it took nine years to die but one could not be sure. Sometimes one lived as a leper for as long as 40 years. [End of Scene II.]

"And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God. And fell down on his face at his [Jesus'] feet, giving him thanks: and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine?"—*Luke 17:15-17*.

Too sick to raise food for themselves, the lepers would come as close to the road as they were permitted to and would beg for food from the passers-by. But as they begged, it was required that they should call out the words, "Unclean, Unclean," to those who came along the road. This was to let the people know in plenty of time that they were lepers who asked for their kindness and their aid. [End of Scene III.]

One day, as Jesus passed through Samaria and Galilee "he entered into a certain village." There he was met by ten men who were lepers. (*Luke 17:12*.) Without doubt they had heard of the many wonderful things that Jesus had done, of how he had cured other lepers and had also made the lame to walk and the blind to see. If he could do this for others, they hoped with all their hearts that he would bless and heal them, too.

As Jesus stopped to listen, they called to him, "Jesus, Master, have mercy on us." (*Luke 17:13*.) That was their way of asking Jesus to heal them so that they would once more be made well.

As he looked at them, Jesus knew that he must not disappoint them. With great love in his heart he spoke to them, telling them to go and show themselves to the priests. "And it came to pass, that, as they went, they were cleansed [healed]." (*Luke 17:14*.)

Imagine how wonderful they must have felt to be strong and well once more! As soon as the priests had pronounced them clean, they could then return to their own homes. They could be with their families and loved ones once more. They could have good, clean, comfortable beds to sleep in. They could have good food, cooked and prepared by someone who loved them. They could once more associate with their friends and relatives. They could do all those things that they loved to do. Their joy knew no bounds as they hurried to obey Jesus' instructions. [End of Scene IV.]

In this group of ten who were hurrying toward the priests was one Samaritan. "When he saw that he was healed," he "turned back; and with a loud voice glorified [praised] God." Then he "fell [bowed] down on his face at his [Jesus'] feet, giving him thanks." (*Luke 17:15-16*.)

Jesus was very pleased that one of the ten had been thoughtful enough to return to thank him. He was, however, greatly disappointed in the others for had he not given them one of the greatest blessings in all the world? "Were there not ten cleansed? [healed]" he asked, "but where are the nine?" (*Luke 17:17*.)

Although disappointed, Jesus understood. Turning again to the grateful Samaritan, he bade him good-bye as "he said unto him, Arise, go thy way: thy faith hath made thee whole." (*Luke 17:19*) [End of Scene V.]

**Text:**

*Luke 17:11-17.*

**Picture:**

No. 183a, "The Ten Lepers," Standard Publishing Company.

**Suggestions for Use:**

This story may be used in connection with the following lessons:

COURSE NO. 1: Oct. 23, 1955, "Thank You Words and Thank You Deeds," Dec. 11, 1955, "How We Show Our Love."

COURSE NO. 3: Nov. 20, 1955, "People Were Thankful."

COURSE NO. 5: Nov. 20, 1955, "Make Each Day Thanksgiving Day."

COURSE NO. 19: Nov. 13, 1955, "Forgiveness."

**Note for the Teacher:**

#### THE CEREMONY OF CLEANSING THE LEPER

(For a description of the ceremony see *Luke 14:1-12*.)

This ceremony of being cleansed is also described in the *Dictionary of the Bible*, Vol. III, edited by James Hastings, M.A.-D.D., published by Charles Scribner's Sons, Edinburgh, 1903 as follows:

"When a leper became cured of his plague, he did not resume his place in the community until he had been cleansed ceremonially. The priest sent outside of the city to look him over, and if he saw that he was healed, (1) he commanded that two living, clean birds be brought with a rod of cedar wood (probably Juniper) and hyssop, the humblest plant for a disease generated by pride. One bird was killed in an earthen vessel containing water; a ram's horn was then inserted into it and into the earthen vessel to keep the blood liquid, and to purify it. The living bird, and the cedar to which the hyssop was tied with the scarlet woolen band, were dipped in the blood, and the leper was sprinkled therewith.

Some have supposed that as the blood is the life, this signified the imparting of a new life to one who had been dead ceremonially. He was then declared clean and therefore permitted to come into the city. The living bird was set free in the open country—a symbol of the carrying away of sin. (2) the priest washed himself with water, and after all his hair and bathe, and stay outside of his house for seven days; he repeats the ablutions and shaving and (3) on the eighth day makes his final offering at the temple. This consists (a) of a guilt-offering of a he-lamb, which was offered for the loss of service during the time of his sickness; the blood and oil typified confession and the reconciliation; (b) a second he-lamb was offered as a sin offering, and afterwards; (c) ewe-lamb was offered as a burnt-offering and 3/10ths of an ephah (about 7½ pints) of flour was offered as a meal offering. At these ceremonies the man stood in the Nicanor Gate between the Court of the Women and the Court of Israel, into which he was not free to enter until the purification was accomplished. A poor man was allowed to substitute two doves for the sin offering and one for the burnt offering and only need to bring 1/10th of an ephah of flour for the meal offering."

## WE ARE KIND TO OUR PETS

(Concluded from page 272.)

**Suggestions for Use:**

#### HE'S WARM NOW

COURSE NO. 1: Oct. 23, "Turn Us Over to Parents and Other Helpers."

COURSE NO. 1: Oct. 30, "Our Animal Friends."

#### TURN HER GENTLY

COURSE NO. 1: Oct. 30, "Our Animal Friends," Nov. 20, "Let Us Give Thanks to Our Heavenly Father," Nov. 27, "We Help Take Care of Ourselves."

#### WE CALL THEM "LAMANITES"

All of us know that it was Columbus who first named the aborigines of this side of the ocean, "Indians." We learn that Columbus, thinking he had reached India, called the natives of the Bahamas "Indians," and the name has survived to this day. There have been attempts to change the name. Some scientists have coined the name "Amerinds," but the public, ethnologists, and even the Museum of The American Indian,

## How To Present Flannelboard Story

**Characters needed for this presentation are:**

Jesus in standing position.

Lepers, both men and women, some standing, some sitting.

Ten lepers asking Jesus to heal them.

One Leper, a Samaritan who returned to say, "Thank You."

Have him bowing at Jesus' feet.

People throwing stones at the lepers to drive them out of the city.

**Making Background for Scenes:**

**Scene I:** Scene is between Samaria and Galilee. Have blue sky above, with mountains and hills in the background. Show entrances to the caves. If desired, an abandoned house might also be shown in the background. In the foreground, place a strip of gray or brown flannel to represent a road.

**Scene II:** Scene is near the walls of the city. Place wall in the background. Show the gate in the wall, through which the lepers must pass as they go to live in the caves in the mountains.

**Scene III:** Same as Scene I

**Scene IV:** Same as Scene I

**Scene V:** Same as Scene II.

**Order of Episodes:**

In order of sequence we might proceed as follows:

**Scene I:**

Scenery—Place blue flannel above for the sky with mountains made of gray flannel placed against the sky. Have entrances to some of the caves shown. If you have room on your flannelboard, perhaps an old abandoned house, in a state of disrepair, might be placed a bit in front of the mountains and to one side.

Place a strip of gray or brown flannel in the front to represent a road.

Action—After scenery has been placed, add the figures of some lepers, including men and some women, who are sitting and standing.

**Scene II:**

Scenery—Same as Scene I but with road removed.

Place in the background a wall of the city, part of which includes a gate through which all must pass, either entering or leaving the city.

Action—Have people in the foreground throwing rocks at the lepers who are going through the gate to join other lepers in the mountains.

**Scene III:**

Scenery—Same as Scene I.

Action—Lepers are seen by the roadside begging for food.

**Scene IV:**

Scenery—Same as Scene I.

Action—Jesus comes along the road. Ten lepers call to him, asking to be healed.

**Scene V:**

Scenery—Same as Scene II.

Action—Show Jesus inside of the city gate in the foreground. In front of him, bowed down at Jesus' feet, is the leper who returned to say, "Thank you."

persistent in referring to the Red Man as Indian. England uses the name "Red Indian" to distinguish American Indians from those of India. We call the natives of India "East Indians," and our natives "Indians" or "American Indians."

—*The Moccasin Trail.*

## THAT GOOD DEED

**T**HE following was once told to an Indian scout by an old chief. "Let neither cold, hunger, nor pain, nor the fear of them, neither the bristling teeth of danger nor the very jaws of death itself, prevent you from doing a good deed."

"We also have a religion which was given to our forefathers, and has been handed down to us their children. It teaches us to be thankful, to be united, and to love one another! We never quarrel about religion."

*Flannelboard characters for "Only One Said 'Thank You.'"*

JESUS  
heals 10  
lepers



TEN LEOPERS  
*beg Jesus to  
heal them*

ONE LEPER  
*returns to  
thank Jesus*

NINE LEOPERS  
*fail to thank Jesus*

Drawings by Dorothy Handley.

# Three Keys To Better Enlistment

By Superintendent Lynn S. Richards

SOMEONE has said that a great leader must know the other fellow's job as well as his own. In one particular this is especially true of a superintendent and his assistants. A suggested division of responsibility placing the enlistment work with one of the assistant superintendents does not relieve the superintendent and the other assistant of the responsibility of the enlistment system of the Sunday Schools. (See *The Sunday School Handbook*, page 56.) In the past most all of us have been willing (when asked an important question concerning the rolls of the various classes) to say, "You will have to ask the secretary."

### Three Mediums Involved

The general objective of the Sunday School has changed this point of view. We now declare that it shall be the objective of the Sunday School to teach the Gospel to every Latter-day Saint. About thirty-five per cent of the membership of the Church is now coming under Sunday School Gospel instruction. How are we to reach the other sixty-five per cent? The answer is enlistment work.

The enlistment system primarily involves three mediums:

1. *The Organization.* On a ward level the organization consists of, first, the ward superintendency dividing the school classes into three parts for supervision as set forth in *The Sunday School Handbook*, page 17. The class teacher and the member of the superintendency are together held accountable for the enlistment work. In each class the teacher effects a class presidency with a secretary.

2. *The Class Roll Book.* The class roll book is now the enlistment record for each member of the Sunday School. Every member of the ward is thus accounted for. The instructions carried in the forward to the roll book set out the detail and the new roll book has been enlarged so that the enlistment information may be more easily recorded. The old roll books may be used where necessary. This roll is under the direc-

tion of the teacher with general supervision and control in the hands of the secretary of the school. The teacher utilizes the class organization as he or she may see fit to carry forward the purposes of the enlistment program, and that is to induce attendance of every class member.

Example of how the roll book is utilized as an enlistment record:

Active Members	Address	Phone	July	Potential Members
1. Jim Adams	34 A St.	3-8772	3 10 17 24 31	Mary Ashton 2.
	61 C St.	3-6195	/ / / /	
3. Sam Bean	122 B St.	3-7143	9 9 / 9 /	
	37 A St.	3-6561	/ / / /	
5. Rose Cox	160 C St.	3-8295	13 13 / 13 /	Jane Best 4.
	55 B St.	3-3313	/ / / /	
7. Harry Dean	90 A St.	3-2765	7 / 7 7 /	Ralph Cook 6.
	92 A St.	3-4765	/ / / /	
9. Peggy Easton	72 C St.	3-8962	17 5 / 5 /	Bell Dern 8.
	120-1st Ave.	3-3155	/ / / /	
11. Lois Garn	143-2nd Ave.	3-2798	/ / / /	<del>Mike Frost</del> 10.
	143-2nd Ave.	3-2798	/ / / /	
13. Joyce Judd	42 C St.	3-2911	11 19 19 19 /	Steve Garn 12.
	18 A St.	3-6636	/ / / /	
15. Russ Morris	214-1st Ave.	3-3811	1 / 11 11 /	Vicki Kent 14.
	189-1st Ave.	3-3166	/ / / /	
17. Ray Pugh	130-2nd Ave.	3-9651	/ / / /	Homer Norris 16.
	124-3rd Ave.	3-8925	/ / / /	
19. Frank Pugh	130-2nd Ave.	3-9651	15 15 15 15 /	John Smith 18.
	118-3rd Ave.	3-8976	/ 17 / /	Geo. Vance 20.

3. *The Monthly Report.* From the class roll book the ward secretary makes up the first part of the monthly report. She is the one who gathers from the class roll book the factual material for the study of the superintendent, his assistants and faculty, the ward bishop, the stake superintendency and stake board, the stake high councilman in charge of Sunday School, and the stake presidency. The stake secretary then makes the stake report which together with the monthly report is forwarded to the General Board.

### How It Works

Superintendents, if you will study thoroughly this example of a class roll of 20 students, you will see how the roll book system for enlistment work operates. As you persist in studying these rolls in your own schools, you will become experts in directing your secretary and evaluating the reports which come to you periodically. The instruction in the front of the roll book reads as follows:

"A blank space indicates the member is absent and needs to be visited."

"Assignments made are indicated by inserting the assigned member's number appearing on the edge of the roll in the attendance space for the Sunday the assignment is made."

"A visit or contact made and reported is marked .....—"

"Contact or visits made by teachers mark thus .....T"

This roll carries both the names of those members in attendance (active) and those members who should be in attendance (potential). The active members are listed on the left-hand side of the roll opposite the odd numbers 1, 3, 5, 7, etc., on second page add 30, so as to read 31, 33, 35, etc. The potential members

are listed on the right-hand side of the roll opposite even numbers 2, 4, 6, 8, etc. Thus every other line is used on each side. When a "potential" member is attending regularly and has become "active," his name is then written on the active side of the roll immediately opposite his name on the inactive side of the roll. His record is still retained in the same weekly and monthly columns. When the active member becomes inactive the same procedure as above outlined should be followed, transferring the member from the active to the potential roll.

Follow the marking symbols accurately. A blank space is significant. It means absence without excuse and is counted on the monthly report.

The class roll specifically provides the material for Columns 13, 14, and 15 in the monthly report. Column 13 asks for the total of all absences without excuses during the month.

To obtain this figure you must add all of the blank spaces together with those spaces in which there is an assignment indicated by the number of a student appearing in the square. In July there were 37 absences.

Column No. 14 asks total number of enlistment contacts made. Examine the roll book and you will find 21 dash marks, which is the number of contacts made in July.

Column 15 asks total number of class members not contacted. This means how many students during the whole month were not visited either by a fellow student, the teacher, the superintendency, or the bishopric, to induce attendance at Sunday School. An examination of the July report will indicate that Homer Norris, pupil No. 16, and Geo. Vance, pupil No. 20, were not in attendance or visited during the whole month. This is a critical column. There should be an explanation by the teacher to the superintendency or at faculty meeting as to why any student was not contacted during the month. For further examples of marking rolls see the secretaries' article, April, 1955, *The Instructor*, page 119.

#### To Approach Objective

Superintendents, if you will persist in studying your monthly reports and make certain that the teachers have organized the classes and are using the enlistment system provided by the class roll book, you will begin to approach the general objective of the Sunday School. In order to teach the Gospel to every member of the Church we must know who they are, how to reach them, and then contact them to induce their attendance at Sunday School.

Do not be discouraged by those who would say that we are already too crowded in our building facilities to accommodate any more Sunday School students. When a true Latter-day Saint has a family, he provides their keep. You can have every confidence in the leadership of this Church that it will see that places are provided for those who seek Sunday School instruction under the inspired influence of a Sunday School teacher.

A great psychologist long ago concluded, "that which we persist in doing well becomes easy, not that the nature of the thing has changed, but that our ability to do it has increased."

#### Plan Well These Four Enlistment Sundays

AS announced in the July *Instructor*, the General Board has made effective the following scheduled enlistment Sundays:

"100%" Sunday will be the third Sunday in January.

"Bring a Friend" Sunday will be the third Sunday in April (to coincide with "National Sunday School Week").

The third Sunday in August and the third Sunday in November will likewise be designated "Bring a Friend" Sunday.

The first of these events will occur for you, therefore, the third Sunday of November, 1955.

Will you concentrate your efforts on that Sunday to having the "friends" brought to Sunday School, with the emphasis being the selection of "friends" who are now on the class roll?

In preparation for this particular Sunday, will you schedule a special discussion as a part of your Sunday School officers and teachers meeting in which you have prepared a chart illustrating the present number of active and inactive members in each of the classes in your Sunday School, and a companion chart or column showing the average percentage of attendance of each class? Based on these figures, will you establish some attend-

ance goals to be achieved on the November "Bring a Friend" Sunday for each of the classes? Will you initiate a program to have your teachers meet with their class officers and outline a program whereby they can achieve the goals set for them on this third Sunday in November?

On the November "Bring a Friend" Sunday, will you have your secretaries prepared so that during the class period they can make an analysis of the achievement of each of the classes? Then arrange as a part of your closing exercises or re-assembly a special event which will give particular recognition to the class which achieves, or most nearly achieves, the goals set. In connection with the recognition given it is well to recognize the class officers of the winning class. You may want to enlarge the program and have all the class officers of your Sunday School appear on the stand, and call the officers forward with the winning class.

In preparation for this program, therefore, you should immediately see that you have class officers chosen for each of your classes and that they are called in accordance with the suggestions contained in *The Sunday School Handbook*.

—Wilford M. Burton.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

—Romans 12:1-3.

THEN said he unto the disciples, It is impossible but that offences will come: but woe unto him, through whom they come!

It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.

And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

—Luke 17:1-4.

# Do You Measure Up?

BY A. HAMER REISER

Former Assistant General Superintendent

To give you a concrete case to start you thinking, let us tell you:

An influential industrial leader in a community needed a reliable, self-starting type of person for a secretarial position. He wanted someone who was painstakingly accurate. The salary was good. The future for such a person, if he made good, was most promising. The industrial leader was a member of a stake high council. He had been impressed on more than one occasion by the efficiency of a Sunday School secretary, whose work had been brought to his attention. He at once associated his need and the efficient Sunday School secretary in his mind. Result: The secretary's performance and reputation won him an excellent position.

This is a simple and clear case. The varieties of circumstances out of which conscientious, though obscure, secretaries can arise into positions of trust are numerous.

Worth considering are the opportunities which Sunday School secretaries have to form habits of accuracy, trustworthiness, neatness, thoroughness and promptness. Consider your position in the light of the training it affords in being systematic, punctual, helpful, co-operative, accommodating, in exercising foresight to anticipate the needs of people, in mastering and utilizing details.

To test these attributes for their desirability and marketability, sug-

gest that some employer of labor be invited to tell the secretaries what attitudes, habits and skills are in demand.

When you measure your opportunities as a Sunday School secretary for personal training against the needs of the day, you will agree that anyone who has a chance to be a Sunday School secretary has the rare good fortune to form habits of lifelong value.

\*Originally published in the May, 1941 *Instructor*.

## SNAP JUDGMENT

A BIG-LEAGUE umpire once remarked that he could never understand how crowds in the grandstand, hundreds of feet from the plate, could see better and judge more accurately than he, when he was never more than seven feet away.

Another man commented that in life, too, we call strikes on a chap when we are too far away to understand. Perhaps, if we had a closer view of the man and his problems, we would reverse our decisions.

—Sunshine Magazine.

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# "Now Thank We All Our God"

NOVEMBER, 1955, "Now Thank We All Our God," *Hymns — Church of Jesus Christ of Latter-day Saints*, No. 120.

FOR CHORISTERS: The opening line of this famous old hymn expresses a wonderful Gospel message — through service we are able to show our gratitude for the countless blessings we receive from our Heavenly Father. Our author and composer, Martin Rinkart and Johann Cruger, both lived during the 1600's.

Most of our congregations should strive for more tone in their singing. Our modern building improvements that include carpets, draperies, acoustical plaster and tile, etc. are not the most complimentary to our congregational singing. This hymn of thanksgiving should especially have an abundance of tone accompanied with sincerity and feeling.

Care should be given to avoid abuse of the *fermatas* (pauses) which are found at the end of each phrase. It may be wise for the inexperienced chorister to do some "homework" on the release of the *fermata* and the direction for beginning the next phrase. The phrasing which is suggested is natural and agreeable to an average congregation. The sustained tones should give significance to certain *key words*, such as: *God, voices, done, rejoices*, etc. It is interesting to note that most of the other important words come on the strong beat of each measure (beat one).

—Vernon J. LeeMaster.

FOR ORGANISTS: Prepare a reasonably full organ. Let the music sound and resound, and encourage the people to sing with full heart and voices. Since the organ will likely carry the harmony, there is all the more reason that you should be well heard. Let the bass, especially, be powerful and grand to contribute a majestic quality to the whole. This hymn is now written in quarter notes, but it was originally written in whole notes, and, more recently, in half notes. So do not

rush this great and inspiring music. If your rhythm is steady and powerful, and every voice sings together with the beat and the organ, there can be no dragging effect. Remember, it is the light-hearted thing that is usually done fast and hurriedly, and the grander we wish the expression to be, the more deliberately the tempo should be taken. We see no technical difficulties in

the playing of this hymn. But if it should be new to you, then you owe it to your people to try it over in the privacy of your own practice period.

May we suggest again, that this be worked out and worked over in the monthly preparation meeting. Do your work well by preparing it beforehand.

—Alexander Schreiner.

## Sacrament Music and Gem

For the Month of November

**Lento**

ALEXANDER SCHREINER

## SACRAMENT GEM

JESUS said: ". . . As ye would that men should do to you, do ye to them likewise."

—Luke 6:31.

Take full advantage of the . . .

# TREASURES In Your Dime Store



The apostle Paul is shown in this plastic model, one of several now on the market representing New Testament Apostles, U.S. presidents, and frontiersmen. Other inexpensive aids are described below.

By Virgil B. Smith

WHERE can you find more teaching aids in your town? Teachers and librarians need the answer—sometimes on short notice. Sunday School classes may suffer if the right aids are not ready for the right lessons.

For inexpensive aids of many kinds, don't overlook your "dime store." It may not have a "teaching aids" department, but it does have unexpected helps on nearly every counter.

Recently I made a little tour of dime stores in our town, and here are some of my findings:

#### Models

Ivory colored plastic figurines of New Testament apostles standing  $2\frac{1}{2}$  inches high sell for 15 cents each. They are made with well-molded features, and can be colored with nail polishes, model airplane "dope," and other paints.

Similar statuettes of the presidents of the United States are also

available for the same price. The name and term of office is stamped on the base which holds each figure. Models of a few famous American frontiersmen are sold for 10 cents each. (These three groups are manufactured by the Louis Marx Co., New York City.)

Of course, small dolls also could be used for models, outfitted with items from hardware, paper, and jewelry counters.

Many modes of transportation represented by small toys lend themselves to lessons on the travels of missionaries and Church leaders.

#### Outlined Figures

Books with line drawings for many Bible stories are equipped with smaller color drawings of each scene, with gummed backs for sticking to the corresponding page in the book. Some have lengthy texts containing questionable ideas, but one which has a short text and full-page pictures is the 25-cent *Picture Sticker Book of Bible Stories* (published by the Samuel Lowe Co.). Of its 48 pages, only four have winged angels. These could be eliminated without losing both sides of the sheets by pasting together the sides having angel wings.

Coloring books of many descriptions have drawings of children, adults, and animals. After they are colored, material like flannel or sandpaper can be applied to the back for use in flannelboard presentations. Some which you may find useful are *Jumbo Coloring Book* (15c, Merrill Co., Chicago), *Color Primer* (15c, Merrill), *Easy Coloring* (25c, Merrill), *Five-in-one coloring Book* (25c, Whitman Publishing Co., Racine, Wisc.), and *U. S. Map Coloring Book* (15c, Whitman).

#### Permanent Color Books

The new *Magic Color Book* (Whitman) appears in various ver-

sions, from 49 cents to 98 cents. It is a new type made to be used over and over. These books are equipped with their own special sets of crayons, and the pages have a special, durable surface. The crayon wipes off, and the page is used again. (This is similar to the Plastikom board with its special crayons, and the Pluslite board with its "cray-offs.")

#### Records

Effective audio aids are constantly being increased by records which are suitable for use in both children's and adults' Sunday School Classes. The Capitol Record Co. has a Bible Story Series of 4 records, which were selling for 99 cents each. In these, actor Claude Rains tells the stories of Noah, Joseph, Moses, and David.

A series of Magic Talking Books (published by the John C. Winston Co. of Philadelphia and Toronto) includes one for 39 cents on the story of Noah's Ark. The story is told and illustrated in the book, and the front cover is a record of the song, "All Aboard the Ark," with actual animal sounds. The book is simply placed on a record player, with a hole already provided for the spindle.

A Little Golden Record (25c, Simon and Schuster, New York) about Johnny Appleseed has "The Pioneer Song" and "The Apple Song." An Extended Play record (\$1.19, RCA No. EYA-6) contains the story of Johnny Appleseed from the Disney film with the voice of Dennis Day.

#### The Limitation

Actually, the dime store doesn't limit your aids as much as you do. The value of the dime store as a resource is limited mainly by one thing—your imagination. Go in and browse; let the dime store help you do a million-dollar teaching job!



# Make Every Lesson Count!

*By J. Smith Jacobs*

THERE are 525,600 minutes in a year. Of this time, an average Church member might spend a maximum of 1,985 minutes in Sunday School if his class is a regular 45 minute period held 43 of the 52 Sundays of the year. That means that if a youth attends Sunday School class every Sunday from the age of three until he is 21, he would spend a total of 580½ hours, or four and one-half hours over 24 days. This amounts to about one third of one per cent of his time. That's all of the time you and all of the rest of his Sunday School teachers will have to determine the "bend of the twig."

## Are They Learning?

Every Sunday School teacher, to keep proper perspective, must continually remind himself that he is teaching these lessons so that his class members can: (1) know, understand, and appreciate the principles of the Gospel of Jesus Christ; and (2) be helped to see the importance of applying those principles to his daily living so that he can live more

effectively and happily, both as an individual and as a member of his Church, community, state, and nation.

If you want to become really humble, try to determine how much your class is learning and practicing from your lessons. A few years ago I substituted in a class of teen-agers as a Sunday School teacher. Twenty-six youths groaned when I suggested what the lesson was about.

"We've heard that so much we're sick of it," was the unanimous cry.

"All right," I said. "If you know the lesson, then there's no need to study it. If any one of you can stand up and tell a coherent story of the lesson, then we'll spend our time doing something else."

Not one youth could do it. Nor could they answer enough questions about it to give any indications that they had ever heard it. Yet, it was a very common topic for study and discussion which every young member of the Church is expected to know.

The point is that too often we go over facts, subjects, and lessons without actually getting people's interest and participation in the learning activity. As a result, they are not learning, understanding, or feeling the necessity of making the principles involved a part of their everyday living. When we miss our objectives, our lessons lose effectiveness.

## Understand Their Attitudes

Educators have been discussing since Socrates the most effective means of imparting knowledge. They are still arguing the principles involved and there still is not universal agreement. Yet, the teaching of attitudes is even more complex than the teaching of facts. Therefore, we need to take a close look at a few factors involved in our problem of trying to do both through our Sunday School classwork.

Inasmuch as we have so little time with class members, and so much time elapses between our contacts with them, we must be realistic

about what actually can be achieved and how we can best achieve it.

Our lessons must be chock-full of interesting things which the class members can use in their everyday living. Good planning, preparation, and presentation are "musts" for this aspect of the job. Then, if we want to go beyond the expected — the learning and understanding of facts — we must notice and do something about a number of other things. Among these are:

1. We should know how attitudes are formed. Sometimes they come from our painful experiences, hurt, suffering, irritation. Other times they come from our learning something we think is significant, so we tie it in with our emotions and conduct. Then, they might come from our being dissatisfied with something to the extent that we feel a real need to do something about it. Or, they may come because our friends, teachers, parents, or others we like have them, and we want to follow their example.
2. We should understand a few basic principles of how attitudes are changed. In addition to the clues given above, we should recognize that if an attitude is in a formative state, or is not yet firmly established, it is easier to modify or change. Attitudes, like habits, become entrenched to the degree that they are used. Therefore, it is important to instruct children when they are young if we wish to be most effective. Information they are seeking, enlightenment at the "right time," repetition, and appealing to each one on a personal, group, or family basis, might be considered other legitimate ways of changing an attitude. Unfortunately, some attitudes can be changed only with a real hurt, or through experience itself. This will depend, of course, upon the individual.

(Concluded on page 286.)

**ABOUT THE AUTHOR**  
A native of Ogden, Utah, Elder J. Smith Jacobs was graduated with a B.A. degree from Brigham Young University in 1930. In 1939 he received an M.A. degree from the BYU. After completing a graduate study at the Stanford University and the University of Utah, he was awarded a Ph.D. degree in 1950 by the University of Utah.  
He has been supervisor of secondary language arts and social studies in the Salt Lake City Public Schools; superintendent of the Utah State Industrial School; director of personnel, assistant superintendent of the Ogden Public Schools and elementary school principal.

Past-president of the Ogden City Recreation Council and vice president of the Utah Mental Hygiene Society, Elder Jacobs is the son of Henry C. and Emma Righy Jacobs. His wife is the former Leonore Farnum and they are the parents of four children.

A former member of the Deseret Sunday School Union General Board, Elder Jacobs' service includes Sunday School teacher, teacher trainer, MIA activity assistant, missionary to the French Mission, priesthood quorum teacher, and Elder quorum presidency. He is now director of public personnel services of San Diego County Schools, and a San Diego Stake High Councilman.

# After This Manner Pray Ye

*By Inez Witbeck*

(To the Teacher: This presentation is suggested for a uniform lesson to be used in Senior Sunday Schools on stake conference Sunday during the fourth quarter of 1955. It is assumed that the Junior Sunday School classes will use the regular lessons for that Sunday. The ward superintendent should have determined in advance the number of Sunday School classes that will be held on stake conference Sunday so that the teacher will be able to plan in advance for a particular age group.

It is not intended that any teacher will follow this outline in detail. The material should be adapted to the situation by the teacher and supplemented by his own findings and study. However, the objective as stated should be followed.)

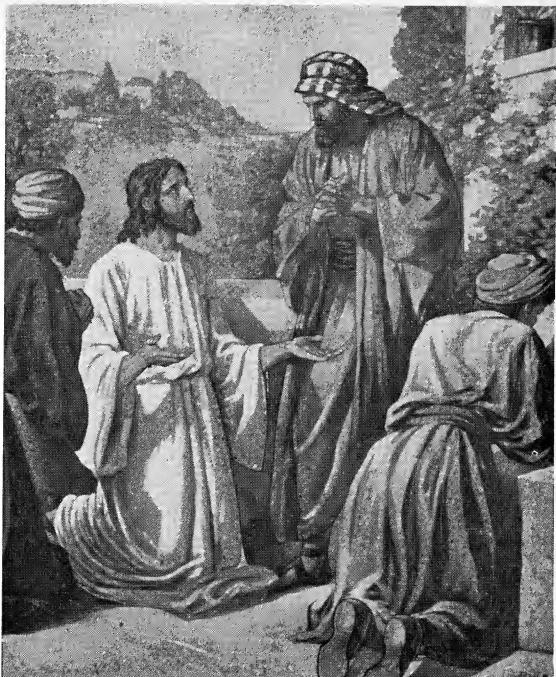
## Objective

To develop a realization that a prayer naturally follows faith in God and is a recognition of His existence and power.

## How We Should Pray

WHILE Jesus was among men He taught the necessity of persistence in prayer. (Read Luke 11:5-10.)

"Teach us to pray!" exclaimed Christ's disciples to Him and He gave them the beautiful and significant prayer which is known as "The Lord's Prayer."



*The Lord taught His disciples how to pray.*

" . . . Our Father who art in heaven,  
hallowed be thy name.  
Thy will be done  
on earth as it is in heaven.  
Give us this day  
our daily bread.  
And forgive us our debts,  
as we forgive our debtors.  
And lead us not into temptation,  
but deliver us from evil.  
For thine is  
the kingdom,  
and the power,  
and the glory,  
forever. Amen."

*—III Nephi 13:9-13.*

It is we, not the Lord, who are in need. It is the Lord, not we, who gives gifts. For everything in the world is His, and we are His creatures; and He not only has the power to grant us blessings, but He is anxious to do so, for the reason that He is our Father.

If we look at this prayer very carefully, we will know that Jesus feels we should talk to our Heavenly

Father and state where he lives. Next we tell God that we honor His name. "Thy will be done in earth as it is in heaven" means that if we love each other and are helpful we can make this earth like heaven. Jesus now asks for the things that we need each day. He calls those things by the name of one of them, "Our daily bread." Next, He asks our Heavenly Father to forgive us for any wrong things that we have done. We all know that our Heavenly Father cannot forgive us unless our hearts are full of forgiveness for those who have hurt us. Jesus asks God to help us forgive others. He reminds us once again of our Heavenly Father's power and our daily need for His help.

## Men of Old Prayed

Many years ago, a man named Enos had been told by his father about God and had been taught to

lead a righteous life. He tells us in the book that bears his name:

"And my soul hungered; and I kneeled down before my Maker, and I cried unto him in mighty prayer and supplication for mine own soul; and all the day long did I cry unto him; yea, and when the night came I did still raise my voice high that it reached the heavens.

"And there came a voice unto me, saying: Enos, thy sins are forgiven thee, and thou shalt be blessed." (*Enos* 4, 5.)

This occurred many years before the Savior came to this earth to live. When He came, He taught His followers to pray and He always asked His Father in heaven for help before any great task was undertaken.

### Jesus Prayed

Always when Jesus needed special help in meeting and solving the problems of His mission He would seek out a place where He could quietly commune with His Father in heaven. You will remember that when He was baptized by John, at the beginning of His ministry, He went away into the desert for 40 days, where He fasted and prayed. It was there that Satan came and tempted Him. On another occasion, when He was to select the twelve apostles, He spent the entire night in prayer on a mountain near the Sea of Galilee. Then, when He realized that His mission was approaching the end, He took Peter, James, and John to a mountain far away, and there He was transfigured, and talked with Moses and Elias.

According to the plan that was established before the world was formed, Jesus was to come to the earth, to live as a mortal, to teach the true Gospel, and then He was to die and be resurrected, thus setting the pattern for all mankind and showing the way whereby they might be restored to the presence of God.

On the night when he knew that He was to be taken by His enemies He sought the Lord for comfort, for strength and for guidance. He went into the garden called Gethsemane and there poured out His soul in a sad and fervent prayer. He prayed that the "cup" might be taken from Him that He might live awhile longer. Then He added the thought that has been a guide to all Christians since that prayer was uttered, "Nevertheless not as I will, but as thou wilt." (*Matthew* 26:39.)

The Lord hears and answers prayers of earnest seekers after truth.

### Joseph Smith the Prophet Prayed

Many times you have sung the song entitled, "Joseph Smith's First Prayer," which tells the story of the prophet's prayer in the Sacred Grove near Palmyra, New York.

Joseph learned in his first prayer the simple but great truth that God will answer prayers. He had answered his prayer. Joseph had found the key which unlocked the heavens and it was his great faith in prayer, his confidence that the Lord would answer his prayers which opened the way for the restoration of the Church of Christ.

### We Must Pray



Jesus taught that "man ought always to pray, and not to faint." He also said, "pray for them which despitefully use you and persecute you." And again, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

Prayer in the right attitude and with the right spirit will open up new worlds to us and increase our understanding of the principles of righteousness and happy living.

From the editorial, "Essential Virtues in Effective Prayer," by President David O. McKay, in the November *Instructor*, 1953, the following paragraph is quoted:

"The greatest need of the world today is a sincere faith in an overruling providence. Too many men have forgotten God and eliminated Him from their lives; they have transgressed His laws; they have broken the everlasting covenant. That is one reason why there is strife, unrest, and suffering in the world."

It is right for us to pray for whatever we desire, so long as we feel that the desire is a worthy one. Always, though, we must pray with

this thought in our hearts: "Thy will be done." Then if the Lord sees, in His great wisdom, that it is better that the prayer be not granted, He will answer it in some other way, or He will give us strength to meet the need, to overcome the obstacle, or to do whatever may be required of us.

*"Prayer has a sweet, refining grace,  
It educates the soul and heart.  
It lends a luster to the face,  
And by its elevating art  
It gives the mind an inner sight  
That brings it near the Infinite."*

—Ella Wheeler Wilcox.

*"I often say my prayers  
But do I really pray?  
And do the wishes of my heart  
Go with the words I say?  
"I may as well fall down  
And worship gods of stone,  
As offer to the living God  
A prayer of words alone.  
"For prayers without the heart  
The Lord will never hear;  
Nor will He to those lips attend,  
Whose prayers are not sincere."*

—Author Unknown.

### Suggested Parts of a Prayer

1. The *salutation* in which we address our Heavenly Father.
2. The *thanksgiving* for blessings received.
3. The *request* for blessings desired.
4. The *closing* which should always be said, ". . . in the name of Thy Son, Jesus Christ, Amen."

### References:

Alma's Prayer, Alma, 31:26-35.  
*Teachings of the Book of Mormon*, Chapter 36.

*Joseph Smith, An American Prophet*, John Henry Evans, pp. 304, 305.  
*"Not by Bread Alone,"* Bryant S. Hinckley, pp. 52-105.  
*"Essential Virtues in Effective Prayer,"* Editorial by President David O. McKay, November, 1953 *Instructor*.

BUT Jesus called to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

But so shall it not be among you: but whosoever will be great among you, shall be your minister:

And whosoever of you will be the chiefest, shall be servant of all.

—*Mark* 10:42-44.



*Junior  
Sunday  
School*

*A member of the superintendency or bishopric can add to the value of Sunday School in the experience of Junior Sunday School children by co-operating with Junior Sunday School officers and teachers at the beginning and end of each session.\**

*By  
Hazel F. Young*

## Let His Welcome Be Felt

"GOOD MORNING, Jack! How splendid you look. I'm glad to greet you and welcome you into our Junior Sunday School this beautiful day." The voice of Superintendent Johnson radiated warmth and sincerity, and his smile was genuine.

Jack's face beamed. He took hold of the friendly outstretched hand and answered, "Thank you, Brother Johnson. I'm glad to be here and see you, too."

Just a few words exchanged quietly. Nothing very important, it would seem. Yet this represents a vital part of the Junior Sunday School worship service. The greeting period can set the tone for the whole session. It can spell the difference between success and failure when we, as Junior Sunday School workers, attempt to build spirituality into the lives of the precious children of our Heavenly Father.

### A Basic Need Must Be Met

Deep inside of each individual is a basic need which must be met. It is the need for a sense of belong-

ing to a group. Each must have a feeling that he is sincerely welcome and that he is recognized and accepted as a person. This great need can be partially satisfied as one enters the meetinghouse for a religious service and is warmly greeted by a "welcomer" stationed at the door. The outstretched hand, the smiling face, the cheery manner, the quietly spoken words, the being addressed by name can make one feel very important, very much wanted, and very much needed.

How true this is with children. Do you make them feel that they belong? Do you let them know you care? Do you let the superintendent in charge of Junior Sunday School help in making them welcome?

### The Superintendent Can Help

Many coordinators and teachers of Junior Sunday School are realizing the importance of fulfilling the basic need of belonging. Many are doing excellent work in making children feel wanted and needed. Many are greeting children with smiles that are contagious and with voices filled with love and understanding. Some have recognized that this phase of the program is so impor-

tant that a special "welcomer" has been appointed. His responsibility is to extend a warm friendly greeting to each and every one who enters.

But not enough have realized, nor taken advantage of, the great opportunity for this service that is already present in the form of the superintendent in charge of Junior Sunday School. He is there each Sunday morning, not as a visitor, but as a vital participant in the program. It is he who should greet the children at the door. It is he who should know and call each one by name. It is he who should seek the names of the newcomers, dispel the tensions and fears of the timid, and further establish the friendly relationships of the infrequent attenders. It is he who should be friendly and cordial and make each one feel welcome.

It is he who may further help in saying, "goodbye," to the children as they leave after the reassembly period has been concluded. He can express delight for their being present today and can extend an invitation for them to "come again next Sunday."

### Cooperation Is Important

The superintendent may receive valuable assistance for this important role from a member of the bishopric who is also present as an active participant of the worship service. It is gratifying and soul-satisfying for little children to have this intimate contact with the priesthood members of their ward. It is likewise delightfully pleasant for the priesthood members to catch the spirit of friendliness and good will which radiates from these little children.

Older children of the group may also render assistance to the superintendent. They will have been appointed in advance and carefully instructed as to their duties. As the superintendent greets the children he then may say, turning to one of his assistants, "Alice will show you where to sit," or "Bob will help you hang up your coat." Children love to participate and they are eager to be helpful to others, so they, too, may enjoy this experience.

The superintendent will need to work closely with the coordinator and the teachers of the classes to become acquainted quickly with the children and the important things that are happening to each one so that he may truly make each greeting personal and satisfying.

\*Superintendent Stewart A. Wright of the Mountain Park Ward, Mountain Park Stake, shown with Junior Sunday School Coordinator Mary M. Muir welcoming Wayne Carlton to Sunday School.

Of course, the coordinators and teachers of Junior Sunday School have important roles to play in making children welcome. A friendly greeting for the group from the coordinator during the opening exercises can be very effective. The teachers can smile their approval of the children's presence during the worship service. Then they may lead them lovingly to the class periods and there let them know how welcome they are through friendly greetings and well-prepared lessons.

It is to be hoped that all Junior Sunday School workers may sense the importance of making children welcome. Because of their efforts children happily will choose to be in attendance each Sunday morning.

#### NEXT MONTH'S ARTICLE

NEXT month's article will be "Music in the Worship Service," by Addie J. Gilmore.

#### SACRAMENT GEM

IN memory of the broken flesh  
We eat the broken bread,  
And witness with the cup afresh  
Our faith in Christ, our head.

#### Junior Sunday School SONG OF THE MONTH for November

#### Sing With a Smile

"I have a Little Song To Sing,"  
*The Children Sing*, No. 85.

PRACTICE this happy little song until you have it well memorized. Be sure you know exactly what you want the children to learn from it. Remember the appealing value of developing a happy smiling personality as you present this song. It holds and fosters children's interest and increases their desire to participate.

The singing of this song by the chorister is enough introduction. That the children will "catch" the message, "A task to do for someone's sake," is the important thing. This is a sweet message to impress quietly upon those listening.

Phrases to explain will be:

A task to do for someone's sake,  
...the close of day.

Places to watch are the beginning of each phrase. The first phrase begins on a quarter note, while the

following phrases begin on eighth notes. Also the second phrase ends with a half note followed by two rests while the first and third phrases end with a quarter note. It needs to be sung smoothly and sweetly. Because it is very brief, teach it by the "whole song" method. Further "helps" will be given at your monthly preparation meeting.—Edith Nash.

#### IDEA EXCHANGE

#### Dual-Purpose Aid

LIBRARIANS of the Utah Stake are making every effort to cooperate with and aid teachers in doing a more masterful piece of work in fulfilling the objective of the Sunday School which is to "teach the Gospel of Jesus Christ to every member of the Church."

Not only do they have ready for teachers each Sunday morning material ordered in advance, which will enrich the lessons, but they are constantly alert for new equipment and techniques that might aid teachers in lesson presentation.

At a recent monthly preparation meeting a work meeting was conducted by the stake librarian in which each librarian made for her ward a combined flannelboard and pocket chart.

The stake librarian had all needed material cut and ready so that the time in preparation meeting might be used to construct the combined flannelboard and pocket chart.

The ward librarians feel this collapsible board is a great addition to their libraries. Not only do they have a piece of equipment which serves on one side as a flannelboard and the other as a pocket chart, but it is easily stored, easily carried and stands securely while in use.

—Mima Rasband.

#### QUESTION FROM THE FIELD

#### Assistant Teachers

QUESTION: The question of assistant teachers is being discussed for our Sunday School. Would you comment on the Junior Sunday School policy in this matter?

Answer: One teacher per group in both the Junior and Senior departments of the Sunday School is the recommendation of the General Board. If the recommended ratio of children per teacher for course No.'s 1 through 5 (see *The Sunday School Handbook*, June 1954 edition, page 28) is followed there no doubt will be opportunity for most of the available and pre-

pared teachers in the ward to each have his own group of children. Study of the Gospel under the direction of one teacher continues to offer a rich opportunity to members of the Sunday School.

Prospective teachers further their preparation best when studying the Gospel in their regular Sunday School classes or as members of the Teacher Training class.

—Eva May Green.

#### ENRICHMENT MATERIAL

#### Poems To Live By

##### FORGIVE

When to anger I am stirred,  
By a hasty, careless word,  
I'll think of Him, who died for  
me,

On the cross of Calvary.

He said, "Forgive them Father,  
For they know not what they do."  
He had no anger in His heart,  
Just love for me and you.

So instead of being angry,  
I'll be tolerant and forgive,  
Then I'll be more like Jesus,  
Who died that I might live.

—Gwen Fisher Stovall.

##### SMILE A LITTLE

Smile a little,  
Smile a little,  
You'll be happier if you do.  
Smile a little,  
Smile a little,  
And let the sun shine through.  
For our Father in Heaven  
Likes to see a bright and  
smiling face.  
So smile a little,  
Smile a little,  
And brighten up the place.  
You'll find you'll be much  
happier,  
And life will be worthwhile  
Just because you smiled  
A little smile.

—Gwen Fisher Stovall.

##### OBEDIENCE

Our Father in Heaven sent His Son  
To teach us right from wrong.  
And we must keep his commandments  
To be happy, free and strong.  
So honor thy father and mother  
As He has told us to  
And obey their loving counsel  
And do what they'd have us do.  
'Cause our parents have gone before us  
Down the rocky road of life

And they know the many pitfalls  
That can cause us pain and strife.

So listen to your parents  
And you'll never go astray  
For they only want your happiness  
And love to show you the way.

—*Gwen Fisher Stovall.*

### WORD OF WISDOM

Jesus gave us a Word of Wisdom  
To keep our bodies strong  
And if we do as He has said,  
We'll be happy and live long.

For our bodies are the tabernacles  
That provide shelter for our souls  
And if we would keep our bodies  
clean,

We must do as we are told.

Coffee, tobacco, liquor and tea  
Are things we must leave alone,  
And meat we must eat sparingly  
And we'll have marrow in our  
bones.

The grains of the field, He has  
told us  
Can be eaten heartily,  
As well as fruit in season  
And milk, too, is good for you  
and me.

So by keeping the Word of  
Wisdom  
Our blessings will be great.  
We can run and not be weary.  
We can walk and not faint.

—*Gwen Fisher Stovall.*

### TEACH ME

Teach me, God, to know the right,  
In every way be true,  
That all may see thy guiding light,  
In everything I do.

—*Carol Cornwall*

### A Story for Telling

#### FOUND: A GOLD PIECE

JOHN A. WIDTSOE was one of the apostles of the Church. He was a great teacher. Many people learned about our Heavenly Father from the books he wrote and from his teachings.

When John was a small boy, his father died. His widowed mother taught him about Heavenly Father and the Gospel. She taught him that Heavenly Father hears our prayers and answers them if he feels it is for our good. John tried to do what his mother told him. He loved

his mother and wanted to help her in every way he could.

How happy John was when he found a job for two or three hours each day after school. He tried to do his work well. After several weeks of work, the man who hired John told him he had done very well. He gave him a small, shiny five dollar gold piece for his pay.

Five dollars! All his own! Five dollars he had worked for. "I will give half of it to my mother, buy a book and save the rest," thought John. He put it in his pocket and started home to tell his mother.

As he hurried along, he put his hand in his pocket to feel the money. It was not there. Instead he found only a hole in the pocket. The money had dropped out. John felt so sad he sat down and cried.

Slowly he walked back over the sidewalk made of planks, looking for the gold piece. He looked in every crack, but not a sign of the money. Again he walked slowly back and forth carefully looking everywhere. He could not find the money.

John remembered the Lord knew where the gold piece was and that if He would help and wanted him to find it, it could not be lost for long. Behind a tree he knelt down. He told the Lord about his trouble and asked Him if He thought it was the best thing for him to help him find the gold piece. John got up and felt sure Heavenly Father had heard his prayer and would help him.

The sun was down, and it was beginning to get dark. It was hard to see anything on the ground. This time John did not walk slowly, for he knew the Lord was helping him. About halfway up the second block, in the grass, lay the gold piece. It gleamed in the darkness.

How thankful John was! He leaned up against the fence and prayed, "Thank you, O Lord, for finding my money for me."

—*Adapted by Lorna C. Alder.*

### MAKE EVERY LESSON COUNT!

(Concluded from page 281.)  
involved, and the attitude at stake.

#### Build Their Attitudes

Some things we might do in the area of building attitudes are:

1. Remember that the attitude the

class member has toward you will probably determine the effectiveness of your lesson more than the subject matter you have prepared.

2. In general, people learn best what they enjoy learning. They will remember it longer, too.
3. People learn best what applies directly to themselves or is interesting to them.
4. Sometimes the attitude developed in the mind of the individual toward the learning situation far offsets the good of any moral principles being learned — especially if the personal relationships are not right.
5. We can select learning materials and situations for people, but we cannot determine their learning experiences. A learning experience is a personal thing, dependent largely upon what the learner brings to class, how he feels about himself, the teacher, the class members, and the subject matter being presented.
6. Time spent getting the class members in the mood to learn is time well spent. This involves the whole area of motivation and interest.
7. In the interest of efficiency, it might sometimes pay to consult the learner to find what he is interested in, wants to know about, and what will attract and hold his attention.
8. We should keep in mind that experiences help give knowledge. Knowledge helps develop attitudes, and attitudes are necessary to produce the kind of behavior we are seeking for the good of the individual as well as for the good of mankind.

#### And Finally . . .

Whatever we do, let us not discount the value of our weekly personal contacts with the members of our class. We never know when something we say or do might plant the seed for a lifetime attitude or habit that will help be the salvation of a human soul. After all, it is the *quality* of the relationship and experience that counts, not necessarily the quantity.

#### Suggested Article References:

Other articles which have appeared in *The Instructor* that might be referred to are: "How Do You Rate?" Jan., 1953; "The Positive Attitude Educates," June, 1954; "Make Your Lessons Effective in Daily Living," Nov. 1954.

# Dismiss Sunday School For Conference?

**Conference TV, Enlistment and Records, Hymns, Schools for Each, Teacher Training Certificates**

## Watch Conference Over TV?

**Q.** When the Church General Conference is held, some of our wards do not hold Sunday School, but rather the members stay home to watch the general conference over television. What is the General Board's feeling about this?

—St. Joseph (Arizona) Stake.

A. Much inspiration and knowledge can come from attending general conference by television. In fact, if there were a room in the meetinghouse that could be equipped with television for people who do not have a set it would be a fine thing. Sunday School should be held, however, for children too young to give attention to conference speakers even if a television set were installed in the meetinghouse.

\* \* \*

## Division of Responsibility

*Q. It is felt that enlistment work and records should be the responsibility of one member of the superintendency—not two as the new Sunday School Handbook has it under the sub-head, "Division of Responsibility." Please advise concerning your recommendations in this matter.*

—Long Beach (Calif.) Stake.

A. The recommendation of division of responsibility among the superintendence of the Sunday School is to give each man specific responsibilities in the administration of the Sunday School rather than for one of the three to carry the load. The assignments to each member are a matter of some local convenience. To see that the work is distributed and well done is what matters most.

It is important that each has the responsibility of supervising certain courses. There is not a hard and fast rule that the superintendent should take course No.'s 16 to 29, the first assistant, course No.'s, 6 through 15, and the second assistant, the junior Sunday School. Each should attend one of the several classes each Sunday and not be found roaming the halls waiting for the classes to dismiss.

Since habits formed in youth are so important throughout life, it is very logical to assign the enlistment work to the member of the superintendence who supervises the youth classes. (*See also page 276.*)

\* \* \*

## Hymns in Junior Sunday School

*Q. It seems that in the Junior Sunday School the children sing only children's songs, finger plays, and rhythm fun. Why do we not teach our children hymns? What is the General Board's recommendation on singing hymns in the Junior Sunday School?*

A. In *The Children Sing*, published primarily for Junior Sunday School use, are many beautiful hymns which teach the Gospel to little children. The book is recommended for Junior Sunday School use. In the June, 1955, *Instructor*, page 188, a beautiful one is recommended. Follow *The Instructor's* suggestions for songs to sing.

\* \* \*

## Meet With Adults?

*Q. Is it advisable for the Junior Sunday School to go into the adult Sunday School and present the preliminary exercises just as is done on*

*a regular Sunday? In our stake some of the wards have done this occasionally just merely to let the adults see how the Junior Sunday School is conducted. This has been very interesting and has been well received, but we wonder as to its advisability.*

—North Rexburg (Idaho) Stake.

A. The worship service is for building spirituality and reverence through whole-hearted quiet participation in the program of the worship service. The Junior Sunday School children may join with the Senior Sunday School for part or all of the time for the Christmas program or Mother's Day or some other days on which a special program has been provided.

\* \* \*

## When Eligible for Certificate

*Q. What percentage of the total number of classes held during a Teacher Training course should be attended before a student is eligible for a certificate?*

A. The General Board has not specified how many times a trainee should attend before being given a certificate. This has been left to the good judgment of the teacher trainer. The certificate should indicate more than attendance on the part of the trainee. (See Chapter 10, page 47, of *The Sunday School Handbook*.)

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**E**DITOR'S NOTE: If you have a question regarding Sunday School procedure, send it to the Question Box, The Church Educational Dept., 50 North Main, Salt Lake City, Utah. Not all answers can be published in the magazine, but each inquiry will receive a written reply.

# OUR GENERAL AUTHORITIES—

## What Manner of Men Are These?

By Kenneth S. Bennion

*"We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the Gospel and administer in the ordinances thereof."* (Fifth Article of Faith.)

ONE of the fundamental principles of the Church of Jesus Christ of Latter-day Saints is that our leaders—general, stake, and ward or branch—have been called of God, either directly, as was Joseph Smith, or through authorized men by the spirit of revelation. Among members of the Church the term, "General Authorities," is held in reverence; for it signifies the chosen few who carry the responsibility of directing the affairs of the Kingdom of God on earth, under the guidance and inspiration of our Heavenly Father.

The General Authorities, like the leaders of Israel, are men of God. Like the disciple, Nathaniel, they are men in whom there is no guile. They have learned to put the Lord's work above every other interest in life. They have been called according to the manner explained in the quotation above, and they have but one desire: to magnify that call.

Standing at the head of the Church as prophet, seer, and revelator is President David O. McKay, one of the best known and most beloved men of this dispensation. President McKay is uncompromising in opposing evil wherever it is found; nevertheless, he is a champion of those who seek to do God's will, no matter what their station in life or the paths they have walked in darkness. He does more than wish people well; he does all in his power for their good. He understands people and loves all that he sees of good in them.

President Stephen L. Richards became first counselor to President McKay when the First Presidency was organized after the death of President George Albert Smith, in 1951. President Richards is another who reaches out with long arms to draw back into the fold those who have strayed away, and who have felt that the doors to the Kingdom are shut against them. His keen intellect and broad experience make him a man of exceeding great value in these difficult times.

The third member of the First Presidency, J. Reuben Clark, Jr., is a man of great and varied experience, both in the affairs of men and in the work of the Lord. As a scholar, teacher, lawyer, businessman, ambassador, and member of the First Presidency, he has lived an intensely active, dynamic life and has rendered services of incalculable worth. He is much sought after at home and abroad because of his great wisdom and the soundness of his judgment.

The Quorum of the Twelve, pictured on the opposite chart, is the second quorum in authority in

the Church. It assumes leadership whenever the First Presidency becomes disorganized. The president of the Quorum of the Twelve is the senior apostle. At the present time that responsible position is held by president Joseph Fielding Smith, son of former President Joseph F. Smith, and grandson of Patriarch Hyrum Smith. He is a valiant warrior in the Kingdom. His voice and his pen are constantly pointing the way in which the Lord would have us walk.

Because members of the Quorum of the Twelve have so many responsibilities that they are worked almost beyond their physical capacity, there are a number of assistants who have been called to help them. These men visit stake conferences, travel in the missions, and in many other ways serve as representatives of the regular members of the Quorum—always under the direction, counsel, and guidance of the Twelve and of the First Presidency.

Next among the General Authorities are the First Council of the Seventy. These men are particularly charged with the work of preaching the Gospel, both in the world and among the organized stakes of Zion. These men, too, visit the stake conferences under the guidance and direction of the First Presidency and the Quorum of the Twelve, being charged particularly with the responsibility of looking after the spiritual well-being of members of the various quorums of Seventy. They visit among the missions of the Church as well as the stakes of Zion.

Charged especially with the temporal welfare of the Church are the Presiding Bishop and his two counselors. These are men of sound business judgment and understanding. In addition to their special assignment is the spiritual advancement of the Aaronic Priesthood. Theirs is a very great responsibility.

The Patriarch to the Church, a position now held by Elder Eldred G. Smith, has a peculiar responsibility. Elder Smith is called upon constantly to give blessings to people who especially seek his help. Fortunately, recommends are required of those who go direct to him. Otherwise, he would be unable to meet all the demands made upon his time and his efforts. The responsibility of giving patriarchal blessings is very important.

Among our General Authorities are some of the finest men of our times. They are products of the Church; and as the tree is to be judged by its fruit, so the Church may well be judged by the men to whom we refer as the General Authorities. They are examples to all the world; for they are men of high and noble character, serving mightily in the cause of righteousness in the earth. We shall do well to heed their teachings, and to measure carefully our own lives by the example they set for us.

**General Authorities**

**OF THE**

*Church of Jesus Christ of  
Latter-Day Saints*



President  
Stephen L. Richards

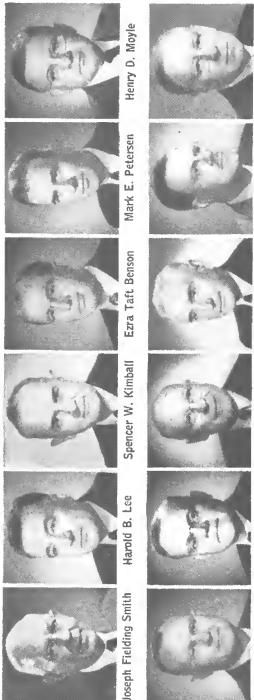
President  
David O. McKay

President  
J. Reuben Clark, Jr.

President  
Eldred G. Smith

**FIRST PRESIDENCY**

**COUNCIL OF THE TWELVE**



Joseph Fielding Smith

Harold B. Lee

Spencer W. Kimball

Ezra Taft Benson

LeGrand Richards

Adam S. Bennion

Marion G. Romney

Delbert L. Stapley

Mark E. Petersen

Henry D. Moyle

Clifford E. Young

Alma Sowne

El Ray L. Christensen

Richard L. Evans

George Q. Morris

Oscar A. Kirkham

Antoine R. Ivins

S. Dilworth Young

**PATRIARCH  
TO THE CHURCH**

Elder G. Smith

**ASSISTANTS TO THE TWELVE**



Thomas E.  
McKay

Ezra Taft  
Benson

Mark E.  
Petersen

Henry D.  
Moyle

Clifford E.  
Young

Alma Sowne

El Ray L.  
Christensen

John Longden

Hugh B.  
Brown

Sterling W.  
Sill

**THE FIRST COUNCIL OF THE SEVENTY**



Levi Edgar  
Young

Carl W. Buehner

Thorne B.  
Isaacson

Joseph L.  
Wirthlin

Milton R.  
Hunter

**THE PRESIDING BISHOPRIC**



John T.  
Edwards

Carl W.  
Buehner

Thorne B.  
Isaacson

Joseph L.  
Wirthlin

Milton R.  
Hunter

# Loyalty Repeats

A business friend of mine was crestfallen the other day. He confided his concern. One of the executives in his sales organization had made a major purchase for his personal use, and he had purchased a competitor's merchandise instead of his own company's.

"Why would a man be disloyal like that?" my friend asked. "What can we do to stop such things? They cut deep into an organization like ours."

What causes disloyalty? What makes men fail to belong to organizations to which they belong, including the Church? There are no doubt a number of causes. I think I have found a major one in the life of an 18th century bookseller.

He was a brave man. He had fought in the French and Indian War at 15. He was endowed with brilliant leadership. He could fire other men — by the hundreds — with his own flaming courage. At the head of 1,200 colonial patriots, he marched through Maine's wilderness in the autumn of 1775. His shivering little army attacked that towering British fortress of Quebec on New Year's eve. The fighting raged in a heavy snowstorm. Repulsed, the bold patriot leader was wounded in the attack.

A year later this same wilderness warrior rallied a force of farmers and shopkeepers against the enemy in a naval battle on Lake Champlain. Again he lost. But he escaped with his little fleet, and added new lustre to his fast-rising name.

Then came the critical battle against the redcoats and Hessians under Burgoyne. The same patriot was there, leading his inspired army into a searing struggle along the Hudson River. It was the Battle of Saratoga, "the turning point of the Revolution."

Today on a hill where the heaviest fighting took place in that battle stands a monument — to the hero of Saratoga. The stone portrays a left boot, symbolizing a wound he received in the moment of victory. The inscription describes his heroism. But it does not give his name.

It was Benedict Arnold.

Why would a heralded hero like Benedict Arnold commit one of the blackest deeds of disloyalty of all time? While in command of West Point, three years after Saratoga, he sold out to the enemy.

If you follow Arnold during those three years between Saratoga and the betrayal, you find a big part of the answer.

After Saratoga, Arnold was placed in command of Philadelphia, America's largest city and its showplace. It is said that about this time the city glittered in silks, satins, brocades and velvets, and women's hair was piled high on their heads. Even correct Quakers walked with gold-headed canes, and big silver buttons and buckles.

Benedict Arnold married a Tory lady in Philadelphia. There he became surrounded by Tories — and debts. His traitorous act did not come suddenly. It seemed to grow on him through the months. He became disloyal to the cause to which he had contributed so mightily because — at least it seems — he got away from it. Dormant loyalty rotted into diabolical disloyalty.

I knew a noble old man, rich in admirers and now since gone. He used to keep saying, "Keep your



RUTH FOLLOWS NAOMI  
*Loyalty strengthened as it was reaffirmed.*

friendships in repair." Loyalty with friends, as with causes, seems to strengthen as it is reaffirmed.

Faithful payment of tithes, regular attendance at sacrament meetings, and dependability in one's calling are among the best safeguards of Church loyalty.

Naomi of old had two dear friends, her daughters-in-law. They lived in Moab, and their names were Ruth and Orpah. Death took all three of their husbands in Moab, and Naomi decided to return to her own people in Judah. Her two devoted daughters-in-law chose to accompany her. She pleaded with them to return to their own people. "Surely we will return with thee unto thy people," they replied, tearfully. Again she pleaded with them to return. "Orpah kissed her mother-in-law,"<sup>1</sup> and returned. "But Ruth clave unto her."

Orpah no doubt continued to love Naomi. But Ruth's loyalty grew as it was reaffirmed through companionship. "Thy people shall be my people, and thy God my God,"<sup>2</sup> Ruth said. Her love for Naomi became "better . . . than seven sons. . . ."<sup>3</sup>

Loyalty generally grows and remains truest when it is a series of repeat performances. Think of some of your own situations. Few people like to change milkmen, or switch gasoline stations, or banks, or grocery stores, or shoe repair shops. Is it not true that your loyalty to each strengthens with each repeat performance?

Benedict Arnold let his loyalty rust. Had he stayed fighting for his loyal friend, George Washington, America and the world today would probably pay homage to Benedict Arnold as one of the great warriors and patriots of modern times. Instead his name is black with infamy—a synonym of traitor.

On the other hand, Ruth is an honored name—one of the most common among women. Ruth, the Moabitess, would probably be unheard of today had she turned back from Naomi. Her loyalty rewarded her with more than a good name. In Naomi's land she found a new husband, and Ruth became the forbear of kings, including the greatest of all, the Prince of Peace.

<sup>1</sup>Ruth 1:14.

<sup>2</sup>Ruth 1:16.

<sup>3</sup>Ruth 4:15.

—Wendell J. Ashton.